

# The Womens Missionary Magazine

## of the United Presbyterian Church

VOLUME 56

FEBRUARY, 1943

NUMBER 6

### Bearers Of The Light Lighted To Lighten

#### Radiant Living

By FLORA J. JAMESON, On Furlough From Sangla Hill, India.



THE sweet fragrance of a flower brings to our hearts great pleasure, but the fragrance of a life which is lived in the presence of God brings to our hearts strength, and a glimpse of something gained by daily sitting at the feet of the Master, and meditating upon His word.

As I look back through the years, I can see one whose face lights up with something which can only be the reflection of God's love. Emma Minger was one who witnessed to many women in India of the great joy found through Jesus Christ. It would seem that she must have prayed thus:

"O Thou in whose presence my soul  
takes delight;  
On whom in affliction I call,  
My comfort by day, and my song in  
the night,  
My hope, my salvation, my all.

"Restore, my dear Saviour, the Light  
of Thy face;  
Thy soul-cheering comfort im-  
part;  
And let the sweet tokens of pardon-  
ing grace,  
Bring joy to my desolate heart."

The following words, too, seem applicable to her:

"Grow up in me that radiant  
life that shines, Lord, from Thy  
face."

All who knew her, realized that she lived at all times in the presence of her Lord. Whether in Hospital or in District, one always found her serving others. Her beautiful smile, which lit up her face, made contact with her very precious. One always knew in spite of her handicap, for deafness had crept upon her, that her heart was full of praise because of what she had found in Him.

This life has always stood out as radiantly lived for Christ. Service

for her was a delight, and how tenderly she cared for all those who needed her care, for she was a Nurse.

In her life and in her death, the beauty of the Lord was revealed, and the words found upon her tombstone reveal to us the deep longing of her heart, "I shall be satisfied when I awake in His likeness."

As one leaves the heat of the plains in India and travels north through the Mountains of Kashmir, one is reminded of the power of our God who created the heavens and the earth and all that in them is. One sees His hand in nature at every turn and praises Him for all His goodness to the children of men.

Not only is nature called upon to praise Him, but He says, "Let every one that has breath praise the Lord," and we find many who show the Love of Christ after knowing Him.

On the road to Kashmir, in the sight of the beauty of the Himalayas, appeared one of God's own: a village pastor who, with his daughters had chartered a lorry and planned to spend some weeks in the midst of that grandeur. His daughters were educated beyond the father, but the beauty of his character kept him very dear to them. Journeying along that road they encountered a land-slide which blocked the road and they could not resume their journey for hours.

As he descended from the lorry, he appeared as a veritable patriarch, his long white beard upon his dark face, and dressed in white Indian garments. Wreathed in smiles, he showed no irritation because of present discomforts. The daughters

said, "We could have reached Srinagar yesterday but father refused to travel on Sabbath." The father smiled and said, "Yes, that was the Lord's Day and I could not travel, so we rested by the way."

A beautiful example of a Spirit-filled life, lived only for God's glory. He was wrapped up in his fellowship with his Lord and no circumstances could daunt him as he daily lived that radiant life, glorifying his Saviour.

His was a simple life, but his people in the village loved him and when he was laid away, they knew that they had lost a true friend.

Entering the City of Gujranwala we would pass through dirty narrow streets in the middle of which is found a drain. Close to the buildings at the sides are found cows and water buffaloes which make the journey to the Mission School for girls difficult.

In the school Miss Mukerjee worked for many years. Here, because of the very crowded condition of the school, the noise of study and recitations at every turn distressed one who was not a part of this great institution, for, classrooms not being available for all, the children sat in groups wherever space was found. Miss Mukerjee seemed not to be disturbed as she passed in and out of classes and met the teachers and worked hard to overcome all the defects of her poorly-trained teachers. She worked overtime teaching these girls that they might not fail as they would appear for their Government Examinations. A woman of love and sacrifice.

Miss Mukerjee who was born in a high caste Hindu family felt called to a life of service when she found



her Lord. Hers was a service for the women and girls of India.

The girls found in her a friend when they were reading in the school, and when they grew to womanhood and were in homes of their own, they never forgot her who had so impressed her life upon them. She was able to enter into their joys and sorrows as perhaps no other Christian woman could.

The Inspectress of Schools visited her school regularly, and while she recognized many defects in the school, she saw in the life and work of Miss Mukerjee something that could not be described, and she marveled at the results. These results were brought about by that woman who gave herself in every way that she might show Christ to those who knew Him not. Of her the Inspectress said that there was no one who had influenced the women and girls

of that city as had this one whose memory we cherish.

The following words might well have been hers as she approached the Father day by day:

"Lord, speak to me that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and  
lone."

To her came not only the children of her school and their mothers, but many who had heard of Christ also came to ask help, and to be taught the Way of Life.

Her home, too, was open to her nephews and nieces, and they and missionaries, as well, found her a real help, and when she entered into her rest, all rejoiced that they had known her.

Their works do follow them.

---

### LIGHT OF THE WORLD

Not in the daytime shines the candle-light,  
But 'mid the sombre shadows of the night;  
Peter in prison sang his dauntless hymn,  
Paul, bound in Rome, his song of praise;  
These lit the world when the sky was dim,  
And sent their light across a million days.

Once more the light has faded from the skies,  
And all the world in groping darkness lies:  
But, lo, the German pastor in his bands,  
And Norway's bishop, void of human fears,  
And Christ's own envoys, held in far-off lands—  
These send their light adown the coming years.

—Other Lands.

## Women Of The Burning Heart

By MRS. H. C. JEFFERS, Philadelphia, Pa.



WOMEN of the burning heart" have through all the ages been "lighted to lighten," and if we today are to be witnesses unto Him, our hearts, too, must "burn within us," because we have been with Jesus.

"Teach me to love Thee as Thine angels love,  
One holy passion filling all my frame;  
The baptism of the heaven-descended Dove,  
My heart an altar, and Thy love the flame."

As we look back into our Bible history we find the first representatives of this legion—"women of the burning heart." We cannot name all of them, but a few will serve our purpose. These had a flame within them that lighted others, and in lighting others their own lives more clearly reflected His glory. First we think of Hannah, whose heart so yearned for a son, that he was promised to the Lord before his birth. Not only her son felt the witness of her life, but her husband and friends as well. Is it not finer to make a deep imprint on the lives of those nearest us, whether we live at home, or serve as a missionary abroad, than on all the casual contacts one may make? The second is Naomi, living in a foreign land, because her husband's business had taken them far away from home, and yet she had such a flame within her soul, that in spite of her sor-

row, she passed her torch. Ruth, her daughter-in-law, a stranger to the living God, was made aware of Him, through the life of Naomi, and forsook her native land to follow Naomi and her God. Esther is another in this gallery, a queen in deed as well as in name, who, when power came to her hand, did not abuse it; but remembered her people and her God, and was able to save her people in their hour of need. She came to "the kingdom for such a time as this."

Turning to the New Testament for other examples, we recall the home in which young Timothy grew to manhood, with his Grandmother Lois, and his Mother Eunice instilling in his youthful heart the passions and purposes in their own. Mary and Martha did not have families of their own, yet being women of outstanding character they were natural leaders and because their hearts burned with the witness of Christ, they were able to inspire the groups around them, to believe. We may feel Martha failed at one time to measure up, but she later redeemed herself, for at the death of her brother, she was "the first to reach Christ, and made her ringing affirmation of faith, 'Yea, Lord, I believe that Thou art the Christ, the Son of the living God.'" And last we would mention Lydia, because she represents the successful woman in business, who carried her witness into her work, and set a precedent for the women of the future.

But these "women of the burn-



ing heart" did not cease to exist with Bible times. Down through each generation women have lighted the flame in others, both at home and abroad. In our own Church there have been many who belonged to this inner circle. Think of our pioneer missionaries whose torch lighted many in darkened lands. For example, Dr. Maria White, with her healing hand, in India; Miss Anna Y. Thompson, with her sympathetic understanding, in Egypt; Mrs. Kelly Giffen, with her courageous pioneering spirit, in the Sudan; these afar, and then Mrs. Mary Clokey Porter, in this country, who inspired us to the Thank Offering! These four stand at the head of countless numbers who passed their flaming witness to others.

Those of you who have had the privilege of hearing Dr. Ida Scudder of Vellore, India, cannot but have fallen under the magnetic spell of her radiant Christian spirit. You perhaps know her famous story of "Three Knocks in the Night." She came from a missionary family, but had resolved not to follow in their footsteps. She did promise to visit them, and on her first night in India, she sat reading while awaiting her father's return. A knock interrupted her, and an excited Indian man said, "Will you not come? My wife is very ill." She assured him she was not the doctor, but would send him when he returned. "That will be too late," he said, sadly, as he went away. And shortly afterwards, when she heard the plaintive beat of the drum, she knew that the life had gone out. Three times she answered such a knock, with the same promise, although she soon

realized that a man doctor would not be welcome to attend an Indian woman. She came to feel that this was God's way of calling her to medical service to the women of India, and she came back to prepare for that great work. That was many years ago, and she has lived a luminous life and we trust that she will see only "Victory for Vellore."

Certainly we would want to nominate to this group today, Mde. Chiang Kai-shek, of China. The flame of her Christian personality has been felt, not only in her own country, but throughout the world. In her article, "What My Religion Means to Me," she says, "Sometimes as I face life, my problems seem to loom before me as a range of mountains. They are 'high and towering' and I cannot see the way through. But I usually travel with my husband and as we get up in a plane, I look down on those same mountains, and they stand out clearly, and I can trace the way through. That to me typifies the mind of God, as He looks down on my problems. He sees the way through and I may have His guidance if I seek it." Can we radiate the same trust and confidence in our own lives?

If we are to be his witnesses, in truth, we must be able to say, by life and lips, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believeth." "Dynamite! The dynamite of God!" That is what Paul calls it, for the Greek word meaning power is the same word from which we get the English word, dynamite. No wonder he was not ashamed of it—he knew what it could do in his own life and the

lives of others. And it can do the same in lives today.

Perhaps the majority of us can witness most effectively in our own homes and there it must ring true, for they know us so well. There are many definitions of the Christian home, but since the findings of the Madras Conference represent the thought of Christians from both East and West, let us study a brief summary of them and see how our homes measure up to them. The truly Christian home would be "a community where all form a spiritual fellowship, founded on loyalty and love; a place of physical well-being; a haven of peace; a school where Christian habits are formed and practiced; a working fellowship with equal privileges; a refuge; and a place of vision." As we would seek to extend our witness to those nearest, we ask—

"O Thou who dost the vision send,  
And giveth each his task;  
And with the task, sufficient strength—

Show us Thy will, we ask;  
Give us a conscience bold and good,  
Give us a purpose true—  
That it may be our highest joy,  
Our Father's work to do."

Maude Royden, in her recent visit to this country said, "Merely making people comfortable is not enough. The greatest hunger in the world today is the hunger for God." What kind of witnesses are we to the reality of God, by our lives?

"I read  
In a book  
That a man called  
Christ  
Went about doing good.

It is very disconcerting  
To me

That I am so easily satisfied  
With just going about!"

Are we satisfied with merely "going about"? Bishop Azariah told a group at Madras that one of the things that he intensely regretted was that only seventy per cent of his great parish were active witnesses. One who heard this asked a pastor from London what he thought his percentage of active witnesses would be. After careful thought the man replied, sadly, "About half of one per cent." What is it in your Church? In what group are *You*? Do we expect the minister to do all of the active witnessing in our Church? An American at Madras asked a Chinese, "Are you a second or third generation Christian?" He replied, "No, thank God, I am a first-generation Christian! You in America take religion as a matter of course. The Bible to me is a great dynamo but you treat it as though it were only another piece of literature." Are you guilty of his indictment?

Mrs. Stephen Leshar challenged us recently in her own inimitable way. "O Lord, make me a voice! Speak to me that I may speak. One morning a long time ago a young man was talking to two friends. Only five words of that conversation remain, but those two friends never forgot, and we know that what they heard that day changed the whole trend of their lives. My friends heard me speak—and what follows, I wonder? Yesterday I talked with one sorely wounded by life. She

(Continued on Page 333)



## The Master Personal Worker\*

By MISS BESS LUCAS, Wilkinsburg, Pa.



was lost; in fact, this saying was the Golden Text of His ministry, inasmuch as saving people was not a side line with Him, but His main business. Not only did He send others into the field to reap, but He did much of it Himself. Certainly then, we should be greatly helped in seeing how He went about it.

Jesus dealt with sinful people, declaring that His coming was to save rather than to condemn. The woman who anointed His feet was received kindly. Then how thoughtful and courteous He was to that other woman taken in adultery and brought to Him by a crowd of deceitful men. Refusing to upbraid her, He told her to go and sin no more. Nor did He speak harshly to Matthew and Zacchaeus, but entered their homes as a guest, and sat at the table with sinful men. No accusation; no hard words; Jesus just presented Himself to these men and they followed Him with delight.

We learn from Jesus not to discount men as though they were entirely bad and unworthy. He would have us magnify whatever good points may appear in them and take that as a beginning to work to something better. Jesus could have spoken of the narrowness of Nathanael and of his prejudice, but it pleased

Him more to call him an Israelite in whom was no guile. And that little man who climbed the tree to see Him must have had a number of objectionable traits; but Jesus passed them all by to stress the fact that he was also a son of Abraham, even as others who stood there. One writer puts it this way: "Jesus took men as He found them and appealed to their present interests. This woman who draws water is asked for a drink; these men who catch fish are called to be fishers of men; the man who is anxious to see Jesus is the one Jesus goes to see that day. He works on the level of their lives now that He may lift them to the level of His life."

We have in the gospel a wonderful account of the way Jesus dealt with young men. Morning had dawned on the Sea of Galilee, and two pairs of brothers had gone out with their fathers for the work of the day. It was a common experience with these young fishers, and they certainly were not looking for anything unusual to happen. Yet, on this particular morning Jesus visited them; Jesus, the new Teacher, about whom everybody was talking. Quite simply and directly He invited them to leave their accustomed line of work and follow Him. He offered to give them a higher and wider service in the new kingdom He had come to establish and announce. What should these young men do about it? The net and the oar, the ripple and the sunshine on the lake, all invited them. But this strangely fascinating man,

\* A Review of Chapter V of "The Harvest and the Reapers" by Harry Maurice North, D.D.

Jesus, Himself young like they were, appealed still more strongly; so they left their boats and followed Him. What an influence these four exerted in after years, and all because Jesus knew how to get hold of them.

Jesus was ever patient with men. He took them where He found them and bore with their weaknesses, timing His steps to theirs. He did not expect perfection from them in a day, but knew that the blade and the ear must come before the full corn appeared. If men did not see the thing the first time He showed it to them, He would go over the matter with them again, line upon line, precept upon precept, until they could understand it. So did He teach and so did He lead. All who would follow the Master in personal work should cultivate the rare quality of patience.

Gentle and kind always, still Jesus was straight and fair in all of His dealings with sinners. He spoke to the heart of Nicodemus, not in vague generalities, but held His visitor to the central matter of the importance of a changed life. He spoke to the heart of the sinful woman at the well; would not allow Himself to be led into a fruitless discussion about Samaritans and Jews and places of worship, and was not content until she had faced her own condition and had made a full confession. When a certain man asked Him a speculative question as to the number being saved, Jesus gave the subject a personal turn, telling the questioner to strive to enter into the "strait" gate.

Nor did Jesus deal with men at long range, but came in close touch with them, not waiting for them to

come together in assemblies to hear His addresses. He took them wherever He found them: at home; in the night; at a health resort; around the dining table of a prominent man; on the street; in the country as well as in the synagogue. A casual remark by a bystander, any trivial event of the day, would be used by him to spiritual advantage.

Again Jesus did not present philosophies and creeds for acceptance, but was ever presenting Himself as the object of worship. To one He would say, "Dost thou believe on the Son of God?" To another: "He that hath the Son hath life." He was ever saying, "Believe me, follow me, love me, and you will live." They were to accept His person rather than His teachings; for when we reach Jesus it is the end of our quest. In like manner you and I have found but one subject when we approach sinners, and that is Jesus.

Wonderful and perfect as was the power of Jesus in all these respects, He could draw but very few to Himself during his brief stay on earth. He said, however, that if He were lifted upon the cross He would draw all men to Himself. Surely He expected His followers to finish the task. Unbelieving men and women must see Jesus in the lives of Christ-like people, and through them be led to the Lord. Would it be irreverent for you and me to repeat it after Jesus and say that our mission too is to seek and save that which is lost—that the Spirit of the Lord has anointed us to this specific work? If this is our attitude, people will soon find it out, and turn their faces to the Lord and the Church, led there by our instrumentality.



## The Women's Part In Evangelism

By DR. T. C. STRANGEWAY, Executive Secretary of the Board of Administration.



**T**HE women have a vital and leading part in the evangelistic program of our Church. As the women go, so the Church will go in this most important part of our life and work for Christ. If the women have a burning zeal for Christ, if the women prayerfully and earnestly seek to win people to Jesus Christ, the Church as a whole will do so. If the women will not, it will not be done.

There is no need to set up more machinery for evangelistic work by the women of the Church. There are a number of missionary organizations in almost every church. These came into being with one major purpose, to win the world to Christ. Let us use our machinery. If there is spiritual vision and spiritual power anywhere in the Church, it ought to be found in our missionary societies. If every missionary society will undertake a definite evangelistic program during the new year, thousands of men and women and young people will be won to Christ.

Under the leadership of the missionary society, prayer groups can be organized to meet in the homes of the congregation during the week or at the church before or after regular services. These prayer groups may secure from the pastor, the Bible School and their own acquaintanceship the names of those who do not have a vital relationship to the Church of Jesus Christ. If these groups will pray faithfully and fol-

low their prayers with visits, our Church will have such a revival as it has never known.

There are four important things to keep before the missionary society which is really in earnest in winning souls for Christ. There is a need for a quest for a deeper spiritual life on the part of every member. There is a need for recognition of people's spiritual hunger and a willingness to help meet that hunger. There is a need for recognition of our responsibility to draw people to Christ and to His Church. There is a need for determination to do our part in the evangelization of the world, beginning in our home and our community and reaching to the uttermost part of the earth.

The program of evangelism is really much larger than is usually recognized. I would like to suggest a four-fold program for evangelism that every group of women in our Church might well keep in mind:

1. Evangelism is teaching people about Christ.
2. Evangelism is bringing people to Christ.
3. Evangelism is building people up in Christ.
4. Evangelism is sending people out in the service of Christ.

I like this program because it is Christ-centered. I like it because it begins on solid ground. I like it because it comes to a point. I like it because it follows through.

Let us think for a while about the first step in such a program of evangelism. It is teaching people about

Christ. This is solid ground on which to begin a program of evangelism. The women of the Church will have a large part in this. They are teaching boys and girls in their homes about Christ. Some will be teachers in the Bible School. All will have an opportunity to teach people about Christ by their lives and by their testimony.

There are several very definite items in the program of the local congregation which the women of the Church should insist upon in teaching people about Christ. There should be at least two communicant classes for the training of future church members, one in the fall and one in the spring before Easter. The Bible School program and the Young People's Society program should both include teaching about Christ. A series of sermons and a series of lessons in mid-week services might well have the same purpose.

Some churches have wisely planned group meetings for young adults who are coming into the membership of the church, in which they are taught about Christ and His work. If the Church would do a more thorough piece of work in this kind of evangelism, it would not be necessary to remove so many names from the roll every year. In our denomination, we have been receiving an average of 14,000 or 15,000 new members a year but we have been removing from the roll 12,000 or 13,000, which has left a very small net gain.

The second step in the program of evangelism is to bring people to Christ. This is often taken for granted but little is done about it. In addition to the constant emphasis

upon evangelism, there should be a period in every year when every church makes a special evangelistic effort. The women will have a very large part in this. Such an effort should be carefully prepared for in prayer. A careful survey should be made of every home in the community, and the women of the church will usually be the logical ones to do this. If there are special meetings, the women of the church will be needed to support them. Publicity and music and visitation will all need the strength and interest of the women of the congregation.

In addition to special evangelistic effort in a series of meetings and a visitation of prospective members, there should be a constant effort to bring people to Christ in every department of the church's work. The Bible School is a very fertile field and it has been a great shock to learn how few churches have a definite Decision Day. This is especially important to the teachers as well as to the students. It is well for a teacher to point all of her work through the year to a day of decision. The Decision Day service, usually in January or February, should be carefully and prayerfully planned. Week after week, it may be wise to have brief statements of experience from the younger people in connection with the worship program in the Bible School. On Decision Day, every student of every age should be given an opportunity to make a decision for Christ. Some will be making this decision for the first time and many others will be making a forward step in their Christian life.

Bringing people to Christ is cer-



tainly the most important task which the Christian has to do. The women of the Church have a tremendous responsibility in this matter.

Let us consider a third step in our evangelistic program. When people have been brought into the Church, we have an evangelistic responsibility in building them up in Christ. We have already pointed out how many are lost from the fellowship of the Church every year because they were not established in Christ. Thousands of people come into the Church of Jesus Christ every year and, because they are not tied into the life and work of the Church, they slip out. The women of the Church have a great responsibility in this matter. Every society of women should carefully plan to reach every new member with an invitation for fellowship and service.

There is a fourth step which should not be forgotten. We have

an evangelistic responsibility, not only to carry the message of Jesus Christ, but to send others out with that message. There are many ways in which the women of the Church can do this.

The women of the Church can send people out in the service of Christ with their prayers and their possessions. Many of the ministers and missionaries of our Church have gone out to full-time service of the Master from Bible School classes which were taught by earnest women. This is evangelism.

These are days of priorities. Soul-winning ought to have absolute priority in the program of every organization of our Church. This is true of the women's organizations of the Church as well as every other organization. The Church of Jesus Christ looks to women to do their part in evangelistic effort and the women of the Church will not fail.

---

### WOMEN OF THE BURNING HEART

(Continued from Page 326)

showed me the little empty flask of her faith. Did I fill it until it overflowed with the oil of gladness? A young girl listened to my conversation one day when I was scarcely aware she was near. Did I say anything that will persist as an actual force for beauty and purity in her life, or did she hear only vain words? That young man, baffled, perplexed, did my words obstruct the Light, or did he see the Way through me? The Christian life was never meant

to be lived incognito. Our very speech should proclaim our royal lineage. With ease and sincerity we should be able to introduce Him, as John did that day beside the Jordan, 'Behold the Lamb of God.' O Lord, make me a voice."

"My Father's world—and yet

Not His, until each willing child  
of His

For Him and for His dream,

Gives love and toil and sacrifice  
To make His dreams come true."

## The Greatest Thing Of All

By RAYMOND L. EDIE, Editor of the United Presbyterian.

HENRY WARD BEECHER once was asked what he considered the greatest thing a human being can do. He replied:

"The greatest thing is not that one shall be a scientist, important as that is; nor that one shall be a statesman, vastly important as that is; nor even that one shall be a theologian, immeasurably important as that is; but the greatest thing of all is for one human being to bring another to Christ Jesus the Saviour."

### BRINGING ANOTHER TO CHRIST

TO bring another to Jesus Christ is an art. Some have called it the art of friendly guidance, guiding men to God; others have called it witnessing, being a missionary, going as an ambassador of Christ; others, still, think of it as getting another to join the church, the winning of souls for the kingdom. In reality it is the art of communicating Christ, telling another about him, about the "good news" inherent in him, lifting him up until others are drawn irresistibly to him. In other words, it is evangelism.

To engage in this "greatest of all things" one must possess three essentials. He must know *what* he is talking about, know *whom* he is talking about and know *why* he is talking. The knowledge, the acquaintanceship and the conviction covered in these three indirect questions spell success or failure in the field of

evangelism. One never impresses another without possessing conviction. One can have little if any conviction about communicating Christ to another without knowing the one communicated and one cannot know the communicated and communicable Christ without knowing all the main things about him—what he said and what he did; how he lived and why he lived.

### I. KNOWING ABOUT CHRIST

Take the first essential—Know *What* you are talking about. Peter, long ago, faced difficult situations. He was obliged to change his mind about many things. He was compelled to open his heart to men and women of other races he had never dreamed were precious in the sight of God. A vision taught him what God had cleansed, man was not to call common or unclean. The Holy Spirit brought a glimpse of new truth to which he was obedient. Meditation and observation gave him convictions that could not be shaken. He became one of the group who could not but tell the things seen and heard. He knew what he was talking about; and after the years had passed and he was called upon to advise others, the elect scattered abroad in many different centers, he wrote:

"But sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."



## II. KNOWING CHRIST

To know *Whom* we are talking about is the second essential in accomplishing the "greatest thing of all." It perhaps is the most important of all. How can I introduce one friend to another without knowing them both? How can I introduce the inquirer to the one inquired of unless I know the latter? How can I introduce my friend to the Friend of all unless I know him as such? How can I give significance to his name so that it will be remembered unless I first know that it is the name above every name? unless I know that the one is above all principalities and powers is also one who loves, who cares, who is sympathetic and forgiving, who longs to meet and make friends in the walk of life? John Oxenham contrasts the importance of this essential with the preceding essential in the following lines:

"Not what, but Whom, I do believe!  
That, in my darkest hour of need,  
Hath comfort that no mortal  
creed  
To mortal man may give.

"Not what, but Whom!  
For Christ is more than all the  
creeds,  
And His full life of gentle deeds  
Shall all the creeds outlive.

"Not what I do believe, but Whom!  
Who walks beside me in the  
gloom?  
Who shares the burden wearisome?  
Who all the dim way doth illumine,  
And bids me look beyond the tomb  
The larger life to live?

"Not what I do believe, but Whom!  
Not what, but Whom!"

## III. POSSESSING CONVICTIONS

On the other hand, what if a person does know Jesus Christ; is it not possible to know him, only by hearsay? And what if a person does know what he is talking about and know all about it, will that enable him to do "the greatest thing of all"? Will that advance the cause of evangelism? Did that satisfy the congregation whose elder explained when considering a new pastor, "What this church needs is a pastor who knows God other than by hearsay?"

No, we must know *Why* we are talking about bringing men to Christ. We must know why we are talking about Christ. We must have convictions, compelling convictions, constraining convictions; convictions born "of experimental knowledge of the truth of the work of Christ in the lives of men"; convictions that compel implicit obedience to divine commands like the great commission; convictions which declare in substance, "We know, therefore we testify"; convictions which say, "Knowing therefore the fear of the Lord, we persuade men . . . for the love of Christ constraineth us."

The world is full of knowledge about Christ but not of Christ. Libraries, public and private, are full of sermons; the world is not lacking good sermons, either from pulpit or book. Everywhere there is a profusion of ideas and methods about doing "the greatest thing of all," but the evangelization of the world in this

(Continued on Page 343)

## Oil For The Lamps Of God\*

By LOUIS H. EVANS

**H**E was the keeper of the lighthouse along the rugged coast. Unnamed ships and innumerable lives were in his keeping out there beyond his sight. To him was delivered enough fuel to tend the lamps for a month. He was to be resupplied when the new month came.

There was a knock at his door and a woman pled for fuel for her stove to warm the bairns of her hearthside. Another caller, a father, asked for fuel for his lamp that his son might read. Another argued his need of fuel for his engine, and so, in seemingly reasonable philanthropies, the lighthouse keeper parcelled out his fuel. Toward the end of the month he turned the spigot, but to his dismay the tank was empty. That night the light went out! Three ships went down and more than a hundred lives were lost in the fury of the sea. There was a knock at his door the next morning and an agent of the government stood there. "Last night your light went out," he said. Immediately the keeper began to apologize for the darkness by speaking of the parcelling out of his fuel to this project and that, all righteous in their character, but sternly the man of the great government said, "You were given one task above all others—to keep this light burning. Other demands upon your fuel were secondary to this. Your light went out, three ships went down, and more than an hundred persons were

lost at sea! For this there is no defense."

We of the church are the lighthouse keepers of the world. "Seek ye first the kingdom of God and his righteousness." Other things must be secondary. No amount of righteous philanthropy or spending will excuse us from the neglect of making it possible that Christ, the Light of the World, be lifted up! If we let that light go out, nations will go down and souls will be lost.

The oil for the lamps of God may not only be diverted, it may be wasted.

We are dismayed, of course, by the expenditures for things secular. Our national expenditures of the year 1936, as compared with the year 1931, showed the following increases:

For jewelry—25% ; for army and navy — 30% ; for theaters — 41% ; for cigarettes — 48% ; for automobiles—203% ; for whisky—220% ; for radios—302% ; for beer—317%.

All this was oil for the lamps of self and pleasure. What about the oil for the lamps of God? We decreased 30% in gifts to the churches, 29% in general benevolences, 24% to community chests, and 18% to colleges for our youth. Thus we squandered the oil of God! The world will never be lighted if this is the use we make of the fuel of property and prosperity.

Let us also be on guard lest the rightful and temporal expenditures of the church keep us from tending

(Continued on Page 338)

\* This article is reprinted by permission of the United Promotion Committee, General Council, Presbyterian Church, U.S.A., 156 Fifth Ave., New York City.



## Suggested Devotional Service

For Program—Study on "LIGHTED TO LIGHTEN—A CHALLENGE TO SERVICE"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1942; LIGHTS IN THE BIBLE.

*(For this responsive service, ask each member to bring her magazine to the meeting.)*

March: *An Unconcealed Light.*—  
Matt. 5:15.

Leader: "Open wide the window of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain Thee with all our powers of adoration and love."

All:

"O grant us light, that we may know

The wisdom Thou alone canst give;

That truth may guide where'er we go,

And virtue bless where'er we live.

"O grant us light, that we may learn

How dead is life from Thee apart,

How sure is joy for all who turn

To Thee an undivided heart."

Leader: "It is folly to endeavor to make ourselves shine before we are luminous. And this is what God intends for you all. It is the great idea of His Gospel and the work of His Spirit to make you lights in the world." (Read Matt. 5:1, 2, 14-16.)

All: "O Holy Spirit, lighten our darkness, purify our impurity, strengthen our weakness, comfort us in sorrow. Be our Interpreter in the study of Thy Word, our

Counsellor in doubt, our Leader in uncertainty, our Help in need, our Life in death, our Guide and un-failing Companion to our true home with God in heaven. Amen."

Leader: Prov. 6:20-23.

Song: Bible Songs Hymnal No. 137.

Leader: "If I stoop into a dark tremendous sea of cloud, it is but for a time; I press God's lamp close to my breast; its splendor, soon or late, will pierce the gloom: I shall emerge one day."

All: Ps. 18:28.

Leader:

"Light of the world, Thy beauty  
Steals into every heart,  
And glorifies with duty  
Life's poorest, humblest part;  
Thou robest in Thy splendor  
The simple ways of men,  
And helpest them to render  
Light back to Thee again.

"Light of the world, illumine  
This darkened earth of Thine,  
Till everything that's human  
Be filled with the divine;  
Till every tongue and nation,  
From sin's dominion free,  
Rise in the new creation  
Which springs from love and  
Thee."

Prayer: (See 2, 4, 12, 14 Days in the Prayer Cycle.)

All:

"Light of Love, oh may Thy fire  
Purify our souls' desire,

And unite us, heart and mind  
In the service of mankind.

"Light of heroes, prophets, seers,  
Gird our hearts against all fears;  
Pledge we now our loyalty,  
And the daring to be free."

Leader:

"Press on, press on, ye sons of  
light,  
Untiring in your holy fight;  
Still treading each temptation  
down,

And battling for a brighter  
crown.

"Press on, press on,—still look in  
faith

To Him who vanquished sin and  
death;

And till you hear His high 'Well  
done,'

True to the last, press on, press  
on."

Song: B. S. H. No. 53.

### I KNOW

"I cannot think or reason,  
I only know He came  
With hands and feet of healing  
And wild heart all aflame.

"With eyes that dimmed and soft-  
ened  
At all the things He saw,

And in His pillared singing  
I read the marching Law.

"I only know He loves me,  
Enfolds and understands—  
And oh, His heart that holds me,  
And oh, His certain hands!"

### OIL FOR THE LAMPS OF GOD

(Continued From Page 336)

this benevolent light of the church in its world-wide task. Someone has said that the "greatest" enemy to benevolence is the church's coal bill." But is there any need of stoking a furnace or keeping a church warm where its heart has grown cold? Why warm the church if the church in turn does not warm the world? Men do not heat a furnace for the sake of the furnace, but that it may give heat to all who are about it. Once in England it was said that the organ and the steeple were the greatest barriers to missions. But why music if we cannot sing, "O

Zion haste, Thy mission high fulfilling"? And why a steeple to point hearts upward if the church has no program to spread the steeple idea over the world?

The greatest need of the world is Christ. He is the Light and the church is the Lighthouse, and we are the keepers of that Light. To this end the Church exists and its members live. Only this purpose and passion will ever justify the church's continuance. The church is only worth saving as it saves.

Oil—give us oil for the lamps of God!



# The Cleveland Missionary Conferences

## Home Missions Council Of North America

By MRS. H. RAY SHEAR

**T**HE Home Missions Council of North America was one of seven interdenominational agencies which met both separately and jointly at Cleveland, Ohio, in December. The program was so full every day, even including the meal times that it was difficult to absorb it all. But as one looks back and thinks through the program certain impressions remain.

It seems that most of the topics under discussion fell under two main heads: first "The War" with all its sub-heads; second, "The Rights of Minority Groups," especially in the United States. These two themes are not unrelated since the problems of minorities always come into bolder relief against a war background. In all the reports of committees and the discussions that followed, much stress was laid upon the fact that there are many tasks confronting the whole church that can best be done through some interdenominational agency, rather than through the efforts of the denominations working separately.

Under the all-absorbing topic of "The War," some of the subjects discussed were: "War time Emergency Services and Post-war Reconstruction"; "The Ministry of the Chaplains"; "Camp and Industrial Communities"; "Missions, Relief and Reconstruction in the Post-war World"; "The Bases of a Just and Durable Peace." It is evident from these topics that Home Missions

must be an ever enlarging and vigorous ministry in order to take care of present emergencies and to start planning now for a wider service to a disrupted populace following the war.

In addition to its regular work among Indians, Migrants, Home-steaders, Share-croppers and residents of Government Dam Areas, the Home Missions Council has been able to assist in religious work in industrial communities that have sprung up over night. Churches already existing in such areas are swamped. In this connection churches are urged to start training laymen who will be able to conduct Christian worship services in places where no pastors are available. The Council has also been able to help in the evacuation and re-settlement of the Japanese-Americans. Committees are at work along several lines. One committee tries to place those whose attitudes have been thoroughly investigated in communities where normal work can be carried on and where workers are needed. Another committee is trying to place some worthy Japanese-American young people in our colleges. Attention was called at the Council meeting to the fact that "after all, these are American citizens, and deserve consideration." Religious and social work is carried on in these re-settlement communities to promote the interests of Christ's kingdom and to hold the loyalty of these people. Hatred and suspicion grow like mushrooms during war. They are not

quickly eradicated after war. We must work now with an eye to the future. That is why we heard and are continuing to hear so much on the subject of "a just and durable peace."

The theme, "The Rights of Minority Groups," is not easily separable from the theme of "War," as has been said. In fact, if we understand, even in part, the purpose of this war, it is to give to smaller groups, national and racial, security against exploitation and oppression by the stronger.

Is it not amazing that we in this nation can throw ourselves so wholeheartedly into a war fought to protect minority groups and give them justice, that we can put into it money, energy and life itself, that we can call for democracy and freedom for the rest of the world—and yet, look complacently upon the social, economic and political injustices toward minorities in our own land? The inconsistency of our position would be laughable were it not full of pathos and fraught with frightening possibilities.

There are many racial groups within our land. Sometimes we excuse our interest in them by classing them as mere transplanted foreigners whose loyalties are outside our nation. But there are at least two groups in America who cannot be by-passed in such a manner—the North American Indian and the Negro groups. This is their home-land and they owe no allegiance to any other nation. The American Indian problem is mentioned in another

place in this magazine. But let us look for a little at the 13,000,000 Negroes in the United States. The inconsistency of our position with regard to the Negroes is heightened when we expect them to fight for the very things in the world which they have been denied in their homeland. Other countries look to the United States in emulation and hope along many lines; but this dead-line of race and color among us they do not understand. The Church must promote the true Christian teachings on these points: that all should have equal opportunity for growth and development; for work and worship; for equality at the polls and in the war effort, even as all are expected to make the same sacrificial contributions.

In closing I shall quote one of the thirteen articles which constitute the "Statement of Guiding Principles in establishing a Just and Durable Peace":

"We believe that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church, which is now in reality a World Community, may be used of God to develop His Spirit of righteousness and love in every race and nation, and thus to make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God."



## The United Council Of Church Women

THE meetings of the Board of Directors and the first Assembly of the new Council were held at the Statler Hotel, Cleveland, Ohio, on December 5, 6 and 10, the intervening days being for joint sessions with the other conferences. Miss Amy O. Welcher, the acting President, sounded the keynote in the opening devotions from Matthew 1, with the words, "Emmanuel—God with us." We have prayed but not lived as we ought; but we must have Him *with us*, abiding in our hearts, then there will be that longing to have "God *with them*."

The reports of the first year of the United Council show the increase along all lines and the year closed without a deficit. The official organ of the Council is "The Church Woman," and a goal was set for 5,000 subscribers for 1943. Some plans for the magazine were discussed, looking to the making of a better and more informing messenger.

Using "America the Beautiful" as her theme for the areas, Mrs. I. J. Ayers of Texas called for reports of the Vice-Presidents-at-Large. Mrs. Emory Ross in speaking of the radio said the committee felt the field of radio challenges Christian women. "The miracle of radio helps us to understand the miracle of prayer." Miss Margaret Applegarth reported that on March 12, the World Day of Prayer will be observed using a program prepared by Dr. Georgia Harkness of Garrett Theological Institute,

Evanston, Illinois, and Mrs. Benjamin E. Mays of Morehouse College, Atlanta, Georgia, one of the outstanding Negro colleges in the United States, on "Father, I Pray That They May All Be One." In 10,000 cities and towns in the United States and Canada this day is observed annually.

The timely theme: "Church Women on the Alert" was presented in very fine addresses: "We Are Building Now the Post-War World"; "Problems Arising in Defense and Camp Communities"; "War Time Problems of the Family Around the World"; and "Spiritual Implications of Racial Problems Around the World."

Miss T'sui-chin Kuan of China came to the United States in 1941 for a year of study to prepare herself for her work on the faculty of Nanking University where she had been appointed to the chair on "The Christian Family." During her enforced stay here she has been able to have conferences as one of the Council's projects this year, and members of the Committee responsible for her itinerary expressed delight with her services.

Plans look bright for the new Council and with faith, hope, and love, 1943 with its problems and opportunities will be a challenge for "We have a mission, a message, and a work."

Mrs. Arthur B. McBride

## Gleams From The Foreign Missions Conference

**T**HE opportunity of attending the United Council of seven inter-denominational agencies which met in Cleveland, Ohio, in December, was not only a privilege, but a significant event for me.

Many denominations were represented and Christian workers from many lands were there and as we listened to the story of work already accomplished and of urgent needs yet to be met and heard, plans for the church as a whole to answer the desperate need of a war weary world, our horizons were widened, our viewpoint enlarged and our sense of responsibility deepened.

Though privileged to attend all the joint sessions I was sent as a delegate to the Foreign Missions Conference and it is of that I am asked to give a few impressions.

Every speaker brought us definitely face to face with the problems the church faces now while the war is in progress and still more when it ends, leaving broken lives and a wrecked world. The church must have a leading part in rebuilding the world. One challenging subject was "The Meaning of the World Revolution for the Christian Movement." It was discussed as related to China, Japan, India, Africa and South America by men and women who had lived and worked in those countries

and knew the people, conditions and trends there. Only a few of many high lights in the discussions can be given here.

First we must accept the fact that in the eastern countries the white man is no longer regarded as superior; western prestige is gone; special privilege for westerners is gone. The missionary movement can no longer be the vehicle of a superior culture; Christianity is not the possession of any culture but must be made as native as possible to all nations. The emphasis in the future must be on spiritual, Christian, enlightened teachings.

From now on we must expect more of the national church in every land, we must be ready to transfer responsibility to it as it grows in stability. The war is now forcing us to use responsible national leaders as heads of churches, clinics, etc., as missionaries are detained at home. The results have been satisfactory. The missionaries are trusted and respected by the people and have laid a foundation for understanding between those lands and ours.

In the future we must build on the foundations they have laid and, all denominations working together, seek to build up simply a Christian church to the glory of God.

*Mrs. Edgar R. Murdoch*

## "From This Time Forth"

**A**TENDING the Foreign Missions Conference is like standing on a high mountain peak with all the kingdoms of the world spread below. Those who meet at this Conference represent 122 mission boards

in the United States and Canada, with missionaries from the ends of the earth, to participate and to bring news from the front.

The impression of urgency in the great task of carrying the Gospel



was heightened at the Cleveland Conference by recent occurrences. Just a few months before, the *Grips-holm* had brought about 500 repatriated Americans from the Far East. Other ships had brought other groups from other lands. Some of these were present and rehearsed experiences that sounded like chapters from the Book of the Acts of the Apostles.

There are tremendous things going on all over the world—things with which this Conference was concerned, and echoes came from lands afar: The Philippines, with which there is no contact; Japan in the throes of conflict which has sent away its best friends; China, fighting on through weary years, yet undaunted; Burma swept by the tides of war; India—great India—seething with unrest as the enemy stands at the gates; Africa with its “unfinished business” in the realm of Race relations; Islam with its far-flung lines extending across North Africa and across Asia even to the eastern shores, and Latin America with its problem becoming more perplexing as the Catholic Church of North America is trying to prevent the sending of Evangelical missionaries to the sister continent.

There were many important subjects discussed: Literacy and Literature—and plans to continue to reach out to the one billion illiterates in the world; the carrying on of medical work, a vital part of the ministry of Christ's men and women; Rural experiments, the village and family life—a neglected field when one considers that the majority of all the people in the missionary fields are in rural areas. Above all the con-

cern for the Church of Christ and her soul-saving mission in the darkness that surrounds her. Then there was the great program of relief to suffering peoples in war-torn areas.

Another type of relief was that given to the “Orphaned Missions.” More than twenty years ago the International Missionary Council was formed and because of its touch with all missionary bodies all over the world it was able to send out a call for help. More than 200 mission centers, deprived of support from their European boards, were kept open by the gifts of the churches of Great Britain, Canada and the United States. Not a single mission was compelled to close. The light of these churches has not been blacked out. A resolution was passed expressing appreciation of the great work done by Dr. Warnshuis, who organized and carried through the plan. It was “a service beyond praise.”

While much time necessarily was taken up with the “mechanics” of this large organization the “dynamics” were not lacking. Every worship period brought before the assembly the utter dependence upon God for guidance and for power.

No speaker made a more profound impression than Francis B. Sayre, late High Commissioner to the Philippines, and now in a government post in Washington. We quote a few sentences from his address on “The Rebuilding of a Shattered World”: “This is a good time for Christians to be alive”; “God depends upon human personalities”; “We cannot leave these world problems to statesmen”; “We who believe in Christ have a tremendous re-

sponsibility"; "Neither theories nor good will will suffice: until men come to believe on Christ we cannot build a new society." What was more unusual for a man in his position, Mr. Sayre closed his address with a fervent prayer. There must have been a feeling in the heart of every hearer, "Give us thousands of men in political life like this man!"

There was never a suggestion that because of the difficult times the church should give up her work; on the contrary there was the looking forward beyond today's problems, which are many, to greater activities in the somber post war days. Already every board is choosing young people who are taking special studies to fit them for special tasks when the way is open to return to the work.

Even through all the hazards of travel not a few furloughed workers are making their way back to their fields.

One of the weaknesses of the Missionary enterprise, both Home and Foreign, is the fact that the majority of the members of the church are quite unaware of what is going on. How to get the church membership to comprehend the magnitude of her "major work" is a problem. "The gap between the facts of mission work and the information of the average churchman on this point is too great." Would that the echoes of all the conferences held in Cleveland could reach the ears of everyone who professes to give allegiance to the the Lord Jesus Christ!

Editor

### THE GREATEST THING OF ALL

(Continued From Page 335)

generation remains but a watchword. What is lacking? What do sincere churchmen need most?

#### PERSONAL DEMONSTRATION

In a book entitled *Confronting Young Men With the Living Christ*, Dr. John R. Mott says:

"What men want today is not so much more examples of righteous living; not so much more ethical and religious teaching—the world is filled with good teachings; not so much more sermons—seldom have there been more or better sermons preached than one can hear in the

churches today. What men want—is it not true?—is a touch of the Almighty here and now, a demonstration within themselves of the reality of spiritual facts and forces. Nothing can shake the faith of the man who has an experimental knowledge of the truth of the work of Christ in the lives of men."

Within a single sentence Dr. Mott has summed up the WHAT, the WHO and the WHY in promoting evangelism—it is such a personal demonstration of the reality of the work of Christ that faith in him and enthusiasm for him become contagious.



## Puppets For A Different Program

By MRS. WALTER G. COMIN, JR., Wilkinsburg, Pa.

**W**E are constantly resolving, come December twenty-third, that we are certainly going to do our Christmas shopping early next year. Say sometime in June. Being the sort of person who never does, we likewise are always resolving to get ready for a missionary program some time sooner than the night before the meeting, and this time have something different. Imagine the shock, therefore, when we suddenly discovered that this time the resolution "took."

Last April, Miss Dora Mason talked to our society about her work in Egypt. We were greatly interested. The thing that touched off the spark which later became an idea was her array of dolls dressed in native costumes. The three of us who were to have the program on Egypt in the fall immediately cornered Miss Mason after the meeting and plied her with questions. Then suddenly the idea was born. Why couldn't we make and dress some small dolls and use them as puppets for our program?

Miss Mason agreed to meet with us a few days later. Over cups of tea we talked and planned. She told us some of the idioms of native speech to use in our dialogue, and described a vivid picture of life in a native village.

The puppets were made of clothespins, with heads and shoulders of old socks or stockings stuffed with cotton. The Missionaries were white with features put on with crayon.

The Egyptians were tan with features embroidered on with dark brown thread. Arms were made of rolls of sock or stocking cut to the proper length, and fastened so that they swung freely from the shoulders. Lead foil was used to weight the bodies and arms. Since they all wore long robes or dresses we didn't make feet. Threads placed at either side of the neck at the back were fastened to T-shaped sticks.

The stage was built in the bottom part of a box tall enough to hide our heads when it was set on a table. The proscenium arch was about 15 inches wide at the back, and about 14 inches deep. The whole thing was braced with a light wood frame.

The one scene was a native village hut made as nearly authentic as our limited materials and artistic ability would permit. Crayons, lead foil, modelling clay and bits of wool were called into use to make the "props."

The script, which we wrote ourselves, contained the information we found in the Magazine and what we had received from Miss Mason. In it we tried to give a composite picture of the whole program of our missionary work in Egypt.

It was a lot of work, it's true. But we gained a clearer picture and greater understanding of the problems that beset our missionaries. We hope our audience did, too. We gained experience in a medium of entertainment which we had never tried before. And we who prepared the program now share a common adventure. This time it was something different.

\* Mrs. Comin is President of the Auxiliary of the Second United Presbyterian Church, Wilkinsburg, Pa.

## Good News from Far Countries

### Egypt

MRS. EWING M. BAILEY

#### "THE DISPERSION"

By MISS E. R. BALLENY\*

I begin with a prayer meeting which I did not attend. The reason was sufficient. I was in hospital, but a friend brought me a report which showed how close it had come to the needs of those present. Khartum, Omdurman and Khartum North are several miles distant from each other. That, and the scarcity of motor cars, prevented the "dispersed" of Egypt from being gathered into one from their places of refuge. This prayer group was composed of the missionaries who were enjoying the hospitality of the Girls' School and Miss Una Coie's house at Khartum North, together with such of the staff as could contrive a short absence from school duties. The leaders were Miss Rena Hogg and Mrs. Ada Dunlap. What power there is in prayer to clarify and soothe the mind! One of the great preoccupations of two months spent in the Sudan has been the anxious longing to get back to the work in Egypt and continuous inquiries as to the possibility of return. The leader reminded the prayer group that of late it had been plain that no immediate return, at least on the part of the women, need be looked for. Let them then divest their minds of impatience and learn the lessons that this retreat

held for them. On this note of rest the meeting began.

Next came prayer for those who are suffering in the war: all in enemy lands who are ill at ease and ashamed of what their land is doing, that their dissent may become effective; for those who are Nazi through and through in their aims and spirit, that their purposes may fail and their theories lose their hold even on themselves; for those who are suffering fear, loneliness, bereavement, poverty and loss, pain, maimed bodies and maimed souls. To think of sufferers in various lands who have lost their all by enemy action is to realize how far we of the Egyptian dispersion are from being evacuees in the real sense of the word. From the day when Dr. and Mrs. Shields welcomed us on the railway platform at Khartum—a multitude of tired, unwashed travellers, with baggage that to themselves felt inadequate and to their hosts must have seemed superabundant—nothing has been wanting that hospitable kindness could share. Rooms have been evacuated or expanded to hold additional occupants, small households formed to give a homelike atmosphere and assist organization, and sewing machines, typewriters and the indispensable electric iron have helped the evacuees to forget equipment left behind in Egypt.

And yet both for those who give and those who receive in this wartime fellowship there is discipline.

\* Miss E. R. Balleny, Secretary of the Pressley Memorial Institute and also a teacher has been serving for many years in our Mission in Assiut. This article written from Khartum, September 1, 1942, was received in Pittsburgh December 16, 1942.





Only by the crowding themselves can the Sudan missionaries accommodate their guests. The Sudan is not a wheat producing country, and to feed scores of extra mouths is no light problem for housekeepers, with prices high and supplies limited. Missionaries who have been used to running their own cars find it almost bewildering to have to spend up to two hours in tram cars to cover the eleven miles between Omdurman and Khartum North, and to have to allow four hours extra for transit when arranging for a united meeting at either end of the line. These things make for the simple life, and who shall say that it is not good for the soul to be separated from some of the elaborations of existence and learn how much it is possible to do without? Certainly a new tie has been formed between the Sudan missionaries and the missionaries of Egypt who will never forget the open arms held out to them in their time of need. And let us hope there is a deepened sense of compassion for those who in other lands are tasting to the full the bitterness of evacuation that is evacuation indeed.

From prayer for others the meeting turned to personal needs, and petitions went up that we may return to Egypt better missionaries than we left it. The leader pointed out that we would return far fewer in numbers, but with the work in no way lessened. When then? We must go back with a new consecration; we must achieve a more complete unity with each other—it was our Lord's last urgent command to His disciples to be one, and what opportunities are

ours just now! We must draw closer to the people we have come to serve till all sense of racial difference is forgotten. These, haltingly but together, are some of the thoughts that arise and the things that are said while we sojourn in the Sudan. We believe we have been sent for a purpose. May that purpose be fulfilled.

#### CHORAL CONCERT AT ASSIUT

Assiut Ladies' Chorus, of which the membership is mainly Egyptian, gave an interesting and enjoyable performance on Saturday under the leadership of Miss T. Ulrica Liggitt, Director of Music at Pressly Memorial Institute.

The program consisted of "Songs of the Nations" to the number of twenty-one which were given in English with the exception of the Arabic number.

The concert took place in the auditorium of the American Girls' School. The audience was large and enthusiastic, but one could have wished that an even wider circle could have been privileged to enjoy so original and successful a performance.

Beginning with "America the Beautiful" the items ranged through practically all the countries of Europe to Palestine, Egypt, India and China. Declining to allow the spirit of music to be fettered by national prejudice, Miss Liggitt did not exclude German, Italian and Japanese examples from her program. The last four numbers were a progression with a moral as well as a musical value. A Bohemian folk song, "Father and Mother Dear," depicting the soldier boy's farewell to his home, was followed by the Negro



Spiritual, "Ain't Goin't Study War No More," and the Hebrew "Song of Hope," the whole concluding with the Russian "Prayer for Peace."

The Choir did credit to their training and conducting, and sang with precision and finish. Mrs. L. McGill Sturgeon was a perfect accompanist. It is evident that good work is being done for the cultural life of Assiut by the American Girls' School there.

The concert reported in the Egyptian Press was given in the Spring of 1942 before "the Exodus."

### AMONG OUR "AIN FOLK"\*

What a lovely May-basket it was—dainty and gorgeous roses blended artistically with asparagus fern in a tall basket with a rosy sheen to it! And 'Esa came bringing it out on a bright morning! (A tin container inside the basket made it possible to keep the flowers fresh.)

That was my thirty-first morning at the Anglo-Swiss Hospital, and plans were brewing for me to come to Tanta Hospital, if I could be conveyed in a reclining position. The First Aid wanted £15 to bring me by ambulance from Alexandria to Tanta; but Mr. Nolin came to the rescue by taking out the front seat of his car

\* Before the "Exodus" Miss Weed was confined to the hospital in Alexandria for some weeks. The above letter, written to friends who had sent her flowers, expresses her great appreciation of the welcome given her in our own Tanta Hospital.

and putting in a stretcher with a mattress so that I lay on a comfortable bed with my head at the front of the car and my feet reposing on the back seat. He drove the car, sitting on a chair padded with cushions, and brought me here on Monday afternoon, May 4.

I felt as if I were being welcomed home when the man at the residence gate of the Hospital told us the other gate was open; a man at the Hospital gate swung onto the running board to give word we had arrived. Rena Hanna (nurse) and six men in hospital uniform bearing a very comfortable stretcher emerged from the hospital door, and nurses and maids greeted me all the way up to my room!

I am being cared for more skilfully and with more dignity here. And how good it is to be among one's own people and away from air raids, when one cannot walk!

They were turning the heat-lamp on my knee once a day in Alexandria. They are applying it twice a day here, with massage. It seems as if the knee ought to limber up after a while.

I love the abandon with which you P.M.I. folk drop your cares and run off for a picnic, in the midst of troubles! It helps, I'm sure!

Ethel Weed

## India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

### THE JHELM MISSION HOUSE

By MISS LOUISE SCOTT  
Newark, N. J.

"They were built for man's befriending," those gates of the Mission House in Jhelum. The Mission House? To be sure there were other Mission Houses there but they were "The Ladies' House" and "The Doctor's House," each one most important in the minds of the children of *The House*, for didn't our beloved Auntie Gordon, Aunt Ella Gordon, Auntie Logan, Dr. Johnston and Miss

Moran live there and were there not marvelous red letter days when there was a tea party and we were allowed to play tennis with the grown-ups if they needed some one to make a set? To be sure, the thrill was sometimes rudely ended, much to one childish heart's disgust with, "Do come, Louise doesn't need to play, she can play badminton." But there had been the thrill. Then were there not other marvelous days, not a whit more joyous in anticipation than in realization when we went to



"Doctor's" for dinner and had wonderful things that delight childish hearts? After dinner Miss Moran played on her lovely piano and at least one heart missed several beats as that magic lid was lifted and the felt, heavily scented with moth balls, removed from the white keys. "The Shepherd Boy," the special request, delight of one of the music lovers there, must be played before the evening could be called complete. The wide gates were open, ready to welcome us home.

They had to be wide for many knew the head of that home and were helped with spiritual as well as physical food. The palmy days of one beggar suffering with a distressing form of shaking palsy, distressing in that she had to work so hard at it, were rudely ended for suspicious minds, stealthy footsteps and prying eyes from behind curtains discovered her sitting quiet and still, waiting for her cue, the sound of a foot fall, and the curtain was up on the next act. The gates were no longer hospitable to her.

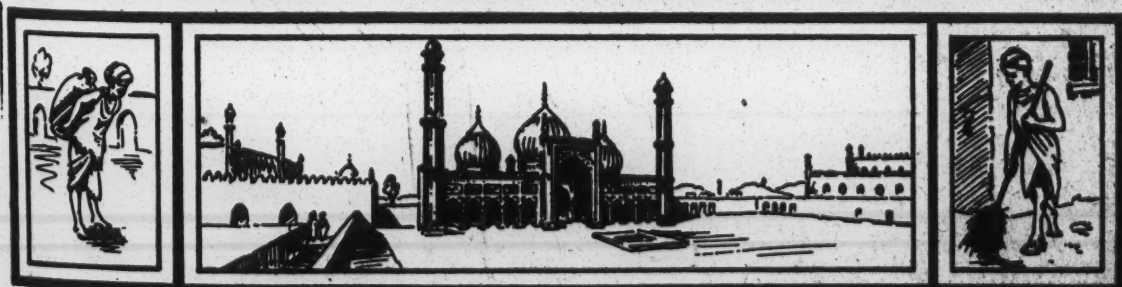
They had to be wide to let old Bill and the two seated trap with all its occupants through as he made his first wild and impatient dash. How he hated to be kept waiting! So our getting in had, perforce, to be a united thought, put into speedy action, and we were off. If the destination did not happen to be church and he was driven past, he knew that meant a long jaunt to the wood yards for timber for the hospital, or some other equally undesirable place, and he would suddenly develop a severe limp. Surely his kind master would not ask him to travel far under such conditions. A sudden

but complete cure was effected as soon as his head was finally turned towards home.

Childish hearts were thrilled with the telling and retelling of the story of the mob which stormed through those gates and captured the girl who, wishing baptism, had sought haven there. They dragged her off to the city. A faithful servant, seeing one of the mob ready to fire a brick at father, as he tried to rescue the girl, pounced on him just in time and the brick fell harmlessly to the ground.

But there was another gate, a wee turnstile at the back, narrow to be sure, but upwards the sky was the limit, or so terrified little girls thought as they saw Gulab Khan, that tremendous man of the frontier, coming through. Gulab Khan who once said of the early days of his conversion, "First I had hold of my Lord's hand and I let go. Now He has my hand and He will never let go." Sometimes, seeing him in the distance, those little girls mistaking him for a strange Pathan, would run for refuge to the safety of the home, for Pathans may be fearsome folk. In he would come and with a laugh toss one or the other to his shoulder saying, "So you were afraid of Gulab Khan!" Surely no express elevator could be more breath-taking than that upward ride.

Through this turnstile also came many destitute Kashmiries during the terrible famine in Kashmir. Father conceived the expedient of having them gather up the stones in a nearby vacant field—for Jhelum is a stony place physically as well as spiritually—as an excuse to give



them a little earned pay with which to buy themselves food. So every evening, in they trooped, and, as the roll was called, each was given his or her earnings by the childish paymasters.

That little turnstile often entered into the dreams of a childish head upon its bed. The brick pillars by it were transformed into a wonderful throne from which a tiny Queen ruled over her fairy subjects, wee snow men and women. A natural development of an imagination already partial to fairies and intrigued by stories of snow and snow men which had not been part of her experience.

What of the brick wall around the compound? A marvelous speedway for practicing balance! Or the garden with its exhaustless wealth of adventure. Or the wee grave yard in the corner where lay the baby parrot, found dead in the garden, and "Madam Fluffy Tail," the squirrel, cruelly murdered by our beloved dog who was made to walk shame-faced and drop-tailed in the solemn funeral procession, to say nothing of the many mice, birds and ants who found a resting place there. Or the creaking Persian Wheel in the corner where the Mohammedan gardener would interrupt his midday prayers, frequently, to hurl invectives at the weary buffalo which had taken that chance for a rest. All this surprised a small onlooker who had been taught other things about prayer.

The verandah of the Mission House was wide and useful. Here Church services were held while the new Church was abuilding. Here a native teacher was hired to teach a young student to read and write Urdu. But the said student, not be-

ing as studiously inclined as might have been desired, discovered that the teacher was much more interested in learning English than teaching Urdu and that her book of Nursery Rhymes was an excellent medium of instruction. Unfortunately the student's mother was alert so this escape was short lived.

But the home within these gates and walk, within the rose and orange garden so lovingly tended by expert hands, that home so carefully guarded and trained by Godly parents, an unspeakable gift of God! Who can tell of the real things of that home. Ah, yes, we can tell of the spot on the white-washed wall, so carefully guarded from the careless hands of white-washers by the father who knew that when the long separation was over and the family were back from the hills and school almost the first place to be visited would be that spot, with its four marks and names, to see who had grown the most. Or the chimney place in the parlor which once a year was transformed into a thrilling place of mystery, with its four bulging stockings and packages. Dolls? Yes, sometimes, but the one for the youngest must be sturdy enough to go up trees or along that wall with its owner. But the real things, who can tell? They are built into lives and will remain until the family who lived in the "Mission House in Jhelum" are all reunited above.

The old house is gone and in its place and all around it are piled and crowded high city dwellings, surrounded by narrow and dark city streets. It was hard, last year, as we drove past, to realize that this indeed was the spot. Yes, it is gone except in the memories of those who called it Home.





### A CAMP LISTENER

The Zafarwal Camp was in a corner of our district bordering Jumma State frontier where many villages have never heard the Gospel. Miss Weede and I went out of our tent and greeted the first women who came to see us. Among these women was a fair, sad-faced woman who told her companions to sit down and to listen. We told the Gospel story and this group of women and girls listened intently. When we paused for breath this same woman asked us to tell her more. She seemed hungry and thirsty for every word of the Gospel we spoke. Her Mother came and sat at the edge of the crowd and again we were asked to tell the story of Salvation over again for her mother. The crowd told us that

this sad-faced woman had been divorced by her husband because she was childless. According to Moslem law another wife was in her place. She was back in her Father's house bowing her head to shame and carrying her broken heart behind her veiled face. We had no other touch with her as the crowds pressed close to us and the maulvi forbade any personal contacts. We can only claim God's own promise given by Christ when he looked on hungry and broken hearts—"Blessed are they which do hunger and thirst after righteousness for they shall be filled." There are many women who treasure the Gospel as their one hope and who live within the bondage of non-Christian womanhood.

*Marjorie Ward Alter.*

## The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, The Sudan

### AN INTERRUPTED TRIP

#### A PRESENT-DAY PIONEERING EXPERIENCE

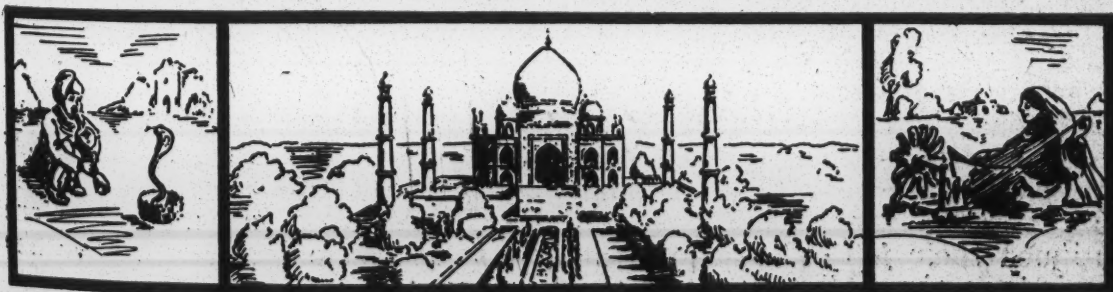
I had thought to be in Sayo by this time when I would have had something interesting to write you, but you know "the best laid plans of mice and men . . ."

When we finally received our permit to enter Western Ethiopia, we began to pack everything—dishes, books, all our household goods, medicines, etc. All of this required much work as you would know.

On the Province steamers one has to furnish one's own food, dishes, cooking utensils, bed and bedding. I had prepared all of these things

for our family and for James and John Adair who were going with us for the trip to Ethiopia. Finally we were ready, all our goods packed on the "Beatrice." We bade farewell to our friends here and did not expect to see Nasir again for a long time.

After two days' travelling we found the river very low; there were great sand banks in the river bed, covered with huge crocodiles. The captain of the steamer, a Sudanese, said he could go no further—and we were several days' distant from Gambella. He turned the steamer around and came back to a place called



Jackou. Here we waited for several more days for the grain and merchandise to be taken off and put in a big store room. When this was all completed the other passengers who were going to Gambeila were taken by canoe and launch the rest of the way. The only thing left for us to do was to return to Nasir, as it was quite impossible to take our things by canoe. We cannot get to Sayo until the next steamer season, about June, 1943.

After we were settled in our Nasir home again Dr. Dougherty left for Gorei and Sayo by canoe with outboard motor. He wished to get in touch with our friends at Gorei and to see after the mission property

there; he also wanted to assure the waiting friends in Sayo, who were expecting us that we had not forgotten our promise to return.

Work goes on here about as usual. Twenty boys were taken from school to be given the tribal marks in September; they are just now recovering from the terrible ordeal—seven deep cuts across the forehead—from ear to ear.

We are having communion this coming Sabbath in our church here. You will be interested to know that recently a service in English was started for those who speak English. Some of these are government soldiers, also school boys and girls.

Mrs. Virgil F. Dougherty

## Ethiopia

### PROBLEMS AND PLEASURES IN ADDIS ABABA

(Excerpts from a personal letter from  
MRS. RUTH WALKER)

When I heard an airplane overhead this morning about 9:30 I did not dream it was bringing an American Consul to Ethiopia. He dropped in this afternoon, looking up the Americans as his first duty. We were glad to have this opportunity of talking over several matters.

I wish you could look in on our school. We have some of the nicest children you ever saw and they are very eager to learn. In one class room we have 28 who are in school for the first time; some are five years old, and some fifteen. I am glad to have the older girls for it is probably their last opportunity to learn to read before they go into homes of their own. The second room has 14 boys and girls who barely knew the alphabet when we began. There are fifteen in our highest class, which is on the glassed-in verandah; then two other classes are in two small rooms.

Tonight the Boy's Club met and continued their job of stenciling the alphabet on the walls of one of the

rooms. The former regime made the school building into a laboratory and this white wall lends itself to such decoration. The girls were making baskets and knitting and all were singing the new songs we are learning. How they love to sing! Recently on a day when the rain was so heavy at the close of the school that I suggested they remain for a time and play some new games, they asked if they might sing instead. As I was busy with some other work I did not stay in to help them. I must say it did my heart good to hear how well they sang and to know that singing has become such a pleasure to them that they would rather sing than play games.

Moses (a baby that was rescued and cared for by the missionaries several years ago) turned up a few days ago; he had walked 21 miles to get here and was almost exhausted. He is beginning to learn his alphabet. He says he does not remember the missionaries but he has been told about the care we gave him. He has settled into his new home and it seems like old times to have him around.



## President's Page

Dear Friends of the Women's General Missionary Society:

Despite drastic changes which have taken place and will continue to take place during these critical times, plans are being carefully made for the Annual Convention of the Women's General Missionary Society. Although the date is still four months in the future, June 11-15, many are planning to be present when the Convention opens at Mount Lebanon, Pittsburgh, Pa.

The members of the Local Committee of Monongahela Presbyterial are working diligently in planning each minute detail necessary for the comfort of their guests.

The Officers of the Convention are prayerfully planning the program, which, we trust, will be an inspiration to all. May each of us take to ourselves a personal challenge in the words chosen for the theme of the Convention: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil". Today, it is our privilege as Soldiers of the Cross of Jesus Christ to stand against the wiles of the Evil One—and "having done all to stand." May we thank God with hearts filled with gratitude that He, who has protected and delivered His people in days past, is able to do so during these days. It is with this same feeling of gratitude that we are permitted to continue His work as we plan for this Convention of 1943. All who have a part in planning for the Convention and all who have a part on the program covet your prayers in the coming months, that this Convention may be one of inspiration and power.

To all who plan to attend the Convention, those who will attend for the first time and those who have attended others in the past, we shall welcome you with a prayer that you may receive a rich blessing. In the light of the promises of that One who leads victoriously all armies, trained under His command, let us meet as His privileged ones this year to find the inspiration, fellowship, and communion with the Master who will be in our midst to bless us.

*Mrs. John R. Loudon.*

---

### CHRIST'S PURPOSE

Our faith is in the Christ who walks  
With men today, in street and mart;  
The constant friend who thinks and talks  
With those who seek Him with the heart.

His gospel calls for living men  
With singing blood and minds alert;  
Strong men, who ever rise again,  
Who strive and bleed, with courage girt.

God was and is and ever shall be;  
Christ lived and loved and loves us still;  
And man goes forward, proud and free  
Christ's present purpose to fulfill.

—Selected.

## Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

### GEORGE WASHINGTON CARVER

A great man has fallen!

A whole volume could be written of this man who has become known all over the world. He had no birth certificate, he knew not where he was born, he knew not when he was born, but the Carvers who gave him a home, guessed about 1864.

Frail in health, he was permitted as a child to roam the woods, where he came to love nature; he established in the brush a little botanical garden into which he gathered many kinds of plants and so successful was he in making them grow that he was called the "plant doctor."

After knocking around the country doing various kinds of work he entered college—Simpson, a Methodist College at Indianola, Iowa. He went on and took a four year course in Agriculture at the Iowa State University where, upon his graduation he was made a professor. From here Dr. Booker T. Washington took him to Tuskegee Institute.

Professor Carver thought of education as "a service to humanity". Seeing the impoverished soil of the earth, the poor farming methods and the consequent poverty of the people, he set himself to serve. Through his long life he had many offers to take positions where his salary would have been multiplied many times yet he refused, that he might serve the people of the South.

In an address at one time he told how he talked with God: "Dear Creator, tell me what this universe was made for." The Creator answered, "You want to know too much for your little mind." "Then tell me what man was made for." Again the answer, "Little man, you still are asking too much." "Then please tell me why the peanut was made." He was given the answer.

Giving himself to experimentation Professor Carver discovered more than 300 useful articles that can be made from the peanut. The sweet potato also became an aristocrat; the humble clay of the mountains revealed their beauty to his keen eye and clear brain.

Learning new methods of crop rotation and fertilization, farmers learned from him how to produce more food for man and beast and incidentally added many millions of dollars to their annual income.

From the peanut come peanut butter, milk, cheese, oil for many uses, shampoos, face powder, dyes, soap and on up to 300. From the sweet potato, flour, tapioca, starch, breakfast food, stock foods, dyes, crystallized "ginger", mucilage, ink and RUBBER. Only within the last few weeks Dr. Carver was called to Detroit to give his counsel on the development of synthetic rubber. What a tragedy that his expert advice was not sought long ago!

From the clays beautiful pottery has been developed and many colors of paint. By "sextuple oxidation" he produced a rare shade of blue, rich and deep in hue, which excited artists and Egyptologists, for it seems to be the lost rare color found in the ancient tombs of Egypt that had not been reproduced in recent years.

Dr. Carver believed that God revealed many mysteries to him. He



was fond of using Bible verses in his conversations. Two favorite texts quoted recently in a secular Magazine are: "In all thy ways acknowledge him and he shall direct thy paths."<sup>1</sup> "I can do all things through Christ which strengtheneth me."<sup>2</sup> Of all the beautiful qualities in the character of this great man humility stands out. There was exemplified the truth of two Scripture verses in his life: "Seek thou a man diligent in business? He shall stand before kings."<sup>3</sup> "Humble yourself in the sight of the Lord and he shall lift you up."<sup>4</sup>

<sup>1</sup>Prov. 3:6; <sup>2</sup>Phil. 4:3; <sup>3</sup>Prov. 22:29; <sup>4</sup>James 4:10.

### THE NEW PROGRAM

In this issue of the Magazine we are presenting the Outlined Programs for Women's and Young Women's Missionary Societies and for Girls' Circles. Many different minds have contributed to the making of this program.

The Theme for the year is "Horizons." The Denominational Theme for the year is, "Evangelism"; the Interdenominational Themes are—for Home Missions, "The Church and America's Peoples"; for Foreign Missions, "Ventures in Learning and Living"—timely topics for such a time as this. Since our particular organization is concerned about almost every phase of the work presented the interdenominational books will be used as background for presenting all the work committed to our W.G.M.S.

To lead up to the study of the fields a Biblical foundation seemed necessary. Therefore the first months' study should draw us near the Master, give us a new vision of Him, new power for our work, and lead us into definite planning for doing our part in the work of the Kingdom. These studies of the fields will be presented by our own missionaries.

May the study of the year be entered into with great earnestness and a new devotion to the task.

### MRS. I. C. RANKIN

Mrs. I. C. (Haidee Ewing) Rankin of Ottawa, Kansas, was called to her coronation, January 4, 1943.

Mrs. Rankin used her splendid talents, her fine education and her delightful personality for the service of her Lord. For a time she was a teacher in the Ottawa High School and also at another time a teacher in a missionary school in Louisiana.

When she became a pastor's wife she threw all her energies into the work of the congregation. As the family grew up she entered into other phases of public work in temperance, in Junior Red Cross and particularly in missionary work.

Mrs. Rankin was First Vice President of the 25th Anniversary Convention held in Pittsburgh, and in 1918 she was President of the Spokane Convention. She will be remembered for her fine contribution to the Magazine through her presentation of Home Mission studies for many consecutive years. To those who knew her intimately she revealed a vivacious, interesting beautiful life wholly consecrated to the Master.

"The dear Lord's best interpreters  
Are humble human souls;  
The Gospel of a life like hers  
Is more than books or scrolls."

## Program For Women's and Young Women's Missionary Societies and For Girls' Circles April 1943 - March 1944

**Denominational Theme—Evangelism; Program Theme—Horizons.** A combined study of the Mission Fields of the United Presbyterian Church and the Interdenominational books. **Interdenominational Themes: For Home Missions—The Church and America's Peoples; Foreign Missions—"Ventures in Learning and Living."** Text books: **Denominational background books: In the Shadow of the Himalayas; Tomorrow's Egypt; Behind the Garden of Allah.**

**Devotional Theme for the Year: MOUNTAINS OF THE BIBLE**

### APRIL

#### GLORIOUS HORIZONS THE RISEN KING

**Devotional:** Mt. of Calvary—Luke 23:33.

**Prayer Cycle:** 2, 12, 21 Days.

The Great Miracle.

The After-Glow of Easter.

Easter Then and Now.

### MAY

#### FARTHEST HORIZONS THE GREAT COMMISSION

**Devotional:** Mt. of Olives—Acts 1:8-12.

**Prayer Cycle:** 1, 4, 6, 7, 22, 25 Days.

Marching Orders.

My Christian Imperative.

Greater Things . . . . Shall Ye Do.

### JUNE

#### SPIRITUAL HORIZONS PENTECOST

**Devotional:** Mt. Carmel—I Kings 18:19-21.

**Prayer Cycle:** 2, 7, 12, 18 Days.

The Promise of the Spirit.

The Power of the Spirit.

The Possibilities of the Spirit.

### JULY

#### BECKONING HORIZONS VISUALIZING OUR TASK

**Devotional:** Mt. Nebo—Deut. 34:1-4.

**Prayer Cycle:** 2, 20, 23 Days.

Defining the Task.

Accepting the Task.

Prosecuting the Task.

### AUGUST

#### EXPANDING HORIZONS MOBILIZING FOR OUR TASK

**Devotional:** Mt. Tabor—Judges 4:14.

**Prayer Cycle:** 1, 4, 13 Days.

Crystallizing our Plans.

Calling out the Reserves.

"Lead O King Eternal".

### SEPTEMBER

#### NEW HORIZONS THE MAKING OF A NATION

**Devotional:** Mt. Sinai—Ex. 19:20.

**Prayer Cycle:** 3, 10, 15, 16, 31 Days.

The Original Inhabitants.

The Colonial Period.

Our Church's Part.

### OCTOBER

#### WIDENING HORIZONS

#### THE RE-MAKING OF A NATION

**Devotional:** Mt. of Beatitudes—Matt.

5:1-12.

**Prayer Cycle:** 11, 12, 15 Days.

The Changing Type of Immigrants.

No More Strangers—But Fellow-Heirs.

The Second Generation.

### NOVEMBER

#### PROMISING HORIZONS

#### AMERICANS OF TOMORROW

**Devotional:** Mt. Hermon—Matt. 17:1-2.

**Prayer Cycle:** 3, 9, 10, 16, 31 Days.

The Place of Indians and Negroes.

Transplanted People.

Our Responsibility.

### DECEMBER

#### BRIGHTENING HORIZONS

#### THE LIGHT OF KNOWLEDGE

**Devotional:** Mt. Ararat—Gen. 8:4,5.

**Prayer Cycle:** 8, 14, 17, 23, 27 Days.

The Shadow of Illiteracy.

The Outreach of the Mission School.

"Toward a Literate World".

### JANUARY

#### CHALLENGING HORIZONS

#### THE MINISTRY OF MERCY

**Devotional:** Mt. of Temptation—Matt.

4:8-10.

**Prayer Cycle:** 11, 19, 26, 29, 30 Days.

In the Steps of the Great Physician.

Modern Industry.

The New Village.

### FEBRUARY

#### FAMILIAR HORIZONS

#### THE GRACE OF LIVING AND

#### WORKING TOGETHER

**Devotional:** Mt. Horeb—Ex. 3:1,2.

**Prayer Cycle:** 5, 21, 26, 28 Days.

The Christian Home.

Church Fellowship.

Community Life.

### MARCH

#### BEYOND THE HORIZON

#### WORSHIP AND CONSECRATION

**Devotional:** Mt. Moriah—II Chron. 3:1.

**Prayer Cycle:** 7, 24, 26, 29, 31 Days.

The Need of Men to Worship.

Examples of Soul Winners.

Vision of Service.

\*The names of the Text Books have not been received.



## Why Missionaries Are Sent To Latin America

Our study of Latin America will close with this month's program. In following the books, "On This Foundation", "Rim of the Caribbean", the "Outlook Pamphlets" and the study as presented in the pages of our Magazine, every reader must be impressed by the great spiritual need of Latin America. We should not close this study without understanding that there is a strong political plan, "Made in U.S.A." to prevent Evangelical missionaries from going to the sister continent on the ground that this is the sole field of the Catholic Church.

The plan used to thwart Evangelical work is this: Petitions have been sent by certain groups to our ambassadors in Latin America asking that they bring pressure to bear on our government prohibiting Protestant missionaries from going to their countries.

We quote from "The Catholic Digest," December 1942. The article is titled "South America bars U.S. Missionaries":

"South America is hastily putting up its immigration bars to prevent the entrance of the hundreds of North American Protestant missionaries who have fled from Japan and the Orient. For many years the South American have been exasperated by the proselytizing activities and the *political meddling of the Protestant missionaries* who have been sent to the southern republic "to save the heathen and convert them to Christianity." Now that the U. S. mission boards are assigning to the South American "field" the many missionaries who formerly ministered to the non-Christian populations of Asia and the South Pacific, most of the South American governments *have decided not to accept the insult*. So they have ruled that Protestant missionaries are undesirable aliens within the meaning of their new wartime immigration laws and are refusing them visas.

"Several of the U. S. foreign mission boards have appealed recently to the State Department to intervene on behalf of missionaries who have been refused visas, but the Washington government very wisely has informed the boards that the interpretation of any country's laws is purely an internal matter and that the U. S. government cannot appeal against any government's interpretation of its own laws.

"So, at long last, effective measures are being taken against the most serious obstacle that has stood in the way of closer friendship and understanding between the people of the U. S. and those of South America.

"The new immigration laws which are being used to keep out the missionaries were passed quickly in all the south American nations after the outbreak of war in Europe in order to prevent the southern republics from being flooded with refugees from the war-infested countries, since the South American economy is not able to absorb certain classes of immigrants in unlimited volume. *Protestant missionaries always have been considered "undesirable"* in all the South American countries and the immigration authorities have now seized upon the letter of these new laws to prevent any more of them entering.

"It would have been much more neighborly, of course, if Washington had recalled these troublemakers instead of putting upon the South American governments the onus of applying restrictive measures which certain sources will be sure to paint as new evidences of *anti-quinqui* feeling. It should be remembered, however, that for many years

the South Americans have looked upon the Protestant missionaries as active agents of *yanqui* penetration that was considered to be anti-Brazilian, anti-Colombian, etc., and contrary to the national interests of each one of the countries in which they are operating. It is surprising that protective measures were not taken throughout South America long ago.

"Nowhere have the proselytizing activities and the political meddling of the American missionaries caused more resentment and ill-feeling than in Brazil, which is now our No. 1 ally in South America. Bishop John Mark Gannon, director of press relations of the National Catholic Welfare Conference, after a month's visit to Brazil, said: "One of the most bristling obstacles that has been raised against us is the invasion of Brazil by Protestant proselyters, whose number has increased in an alarming manner since they were exiled from Japan and the Orient."

Dr. Rycroft answers these statements three of which may be quoted: ("Protestant missionaries have always been considered undesirable in all the South American Countries") Answer: "We have incontrovertible evidence to show that this statement is absolutely false."

Answer: "President Vargas has recently stated that Brazil *does not wish to exclude Protestant missionaries.*"

Answer: "Protestant missionaries take no part whatsoever in South American politics. The accusation of meddling in politics is unfounded."

### THE EVANGELICAL CHURCH PROTESTS

From the various Evangelical Church Councils of Latin America have come protests. These have likewise been sent to the ambassadors, stating in no uncertain terms that the whole program of Evangelical workers has been constructive, citing the introduction of modern education, the building of large educational institutions establishing child welfare work among the poor in the outlying regions; bringing new agricultural methods; the introduction of new home ideals and new standards of morality. They show how many of these men and women have been honored by the governments, had public places and streets named for them. Quoting from one document: "American missionaries, far from being obstacles to the Good Neighbor policy, have been its forerunners. The people learned long ago that Protestant missionaries are not agents of economic or political imperialism. Catholics and people of no religious creed or affiliation have recognized that missionaries constitute the foreign element which most unselfishly identifies itself with them and which labors with them in the creation of a better state of society."

Strangely enough the Catholic Church in North America, learning, that its own church is not touching the 17 millions of Indians in any adequate way, is not reaching the people in the hinterlands, is not influencing the great segment of the intelligentsia, alienated from the church, has been sending missionaries of the Catholic Church to Latin America. "At the Vatican's behest the Catholic Foreign Mission Society of America is sending 100 priests, many of them just back from the Orient, to Latin America. Said the Maryknoll release, "Latin America suffers from a tremendous scarcity of clergy. In needy sectors to which American priests are to go many communities *have not had the Mass for ten years or more.*" (Quoted from Time, Dec. 14).

The following is from an Article "The Church in Latin America"



by Frans Van Cauwelaert, printed in "the Catholic Digest" November 1942—Condensed from the "Tablet", Reading, England, August 1942. It is a remarkable revelation of the condition of the church as seen by one who has its deepest interests at heart. It confirms all that the Protestant missionaries have been saying that South America is a "Neglected Continent."

Frans Van Cauwelaert says in part:

"In traveling through the countries of Latin America, during a recent mission which lasted for five months, I experienced, as a Catholic, feelings both of wonder and of great pity; of wonder before the power and the splendor of the work accomplished by the Catholic Church during the first century of her establishment in the countries of Latin America; and of pity at the state of neglect in which are now so many of the monuments of this first period, and at the still more lamentable decline in religious life itself which this condition betrays.

"The monasteries are abandoned or occupied by only a few monks, too few to ensure a properly maintained life; the churches, in general, display a dreadful poverty. This deplorable state of affairs is less apparent in the important towns, where the big churches have often kept the external appearances of their former grandeur, or have remained the scene of a priestly activity which may give an illusory impression of the state of the Church in general; but as soon as one ventures forth into the countryside, one is everywhere struck by the indisputable signs of a great decay.

"The laborers, alas, are lacking, and it will only be possible to recruit them in anything like sufficient numbers if the Catholic lands wherein there are still abundant vocations share them most generously with Catholic Latin America.

"Only Chile, Uruguay, and the little Republic of Costa Rica, the jewel of Central America, can be regarded as provided with numerically sufficient clergy. In Peru and in Mexico, which together occupied such an exalted place in the conversion of Spanish America, there is no more than one priest for 6,000 inhabitants. In Argentina there is one priest for 8,571 inhabitants. In Brazil there is one for 9,528 inhabitants. In Guatemala there is one for 25,396 inhabitants; and in this latter country there are districts of 100,000 inhabitants or more where there is but one priest.

"It is not difficult to imagine what religious instruction and the moral state of the masses must be in such conditions. Superstitious practices have distorted or displaced true piety, and unrestrained instincts regain their full sway"

Here is just the picture that the Protestant Church has been painting. Much more could be added. The claim we make is this: Here is one of the neediest fields in the world, from 40 to 80% illiterate, and the majority of the people beyond the ministration of the Catholic Church, or alienated from it.

We claim that the Protestant Church should have the same freedom in a country predominantly Catholic that the United States and Great Britain, predominantly Protestant, give to the Catholic Church. Our commission is to take the Gospel to every creature, which includes Latin America, teaching them to observe all things which Christ commanded, teaching them to read the Word for themselves knowing that the "entrance of thy word gives light."

<sup>1</sup> Compare the case in England and Wales, where, roughly speaking, there is one priest for every 400 Catholics, and one for every 7,000 of the total population.

## Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg.,  
Ninth Street, Pittsburgh, Pa.

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These reports are full of interest. Some radiate the joy of success in new plans used this year. New societies have expressed their gratitude by gifts. The secretaries have been very earnest in the desire to have each society in the presbyterial present a thank offering and if possible to increase the amount of the previous year.

Muskingum Presbyterial reports four new Life Members in the Women's Missionary Society of the Second Church, Cambridge, Ohio making a record for themselves in that now every member of this society is a Life Member of the Women's General Missionary Society. Do other societies have this same record? This year the Indian Missions have manifested gratitude in their hearts for God's blessings to them. The missionaries in our new work in Eastern Oklahoma — Reverend and Mrs. George W. Smith were the messengers of praise and thanksgiving with their gifts at the close of the first year's work.

May 17, 1942 Tama Indian Mission was organized and now it is the Mesquakie United Presbyterian congregation. These Indians are from

the Sac and Fox tribes so it is very fitting that the new Junior society has been named "The Little Foxes." The presented a Thank Offering play "On the wings of prayer." The Women's Missionary presented the gifts at an Ingathering service.

The Simnasho Mission on Warm Springs Reservation in Oregon rejoices in a generous Thank Offering this year. The missionaries in charge have been faithfully sowing the seed of expressing gratitude for the daily blessings received by the Christian Indians and were happy in the rich harvest as the members presented their gifts of grateful hearts.

Warm Springs Mission also expressed their gratitude for God's continued mercies.

Some changes have occurred in the list of Presbyterial Thank Offering Secretaries. At least one, Mrs. Henry S. Nesbitt was called to her heavenly home before Ingathering Days. Her life was a benediction to the Boston Presbyterial.

We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1942 Thank Offering. It is as follows:

- 1 Oklahoma
- 2 Spokane
- 3 Des Moines
- 4 Delaware
- 5 Colorado
- 6 Albany
- 7 First Ohio
- 8 Muskingum
- 9 Westmoreland
- 10 Cleveland
- 11 Indiana
- 12 Idaho
- 13 Vermont
- 14 New York
- 15 Puget Sound
- 16 Big Spring

- Mrs. R. E. A. Ausburn  
Mrs. Effie E. McCain  
Mrs. George E. Campbell  
Mrs. W. R. Essom  
Miss Ruth W. Blackwood  
Miss Caroline C. Schupp  
Mrs. B. F. Roth  
Mrs. A. A. Thompson  
Mrs. John L. Young  
Mrs. K. E. Higley  
Miss Nora Turpin  
Mrs. J. E. Warren  
Mrs. C. E. McLam  
Mrs. W. S. Sturgeon  
Mrs. Ernest W. Fry  
Miss Mary Beattie

- December 7, 1942  
December 19, 1942  
December 21, 1942  
December 28, 1942  
December 29, 1942  
December 29, 1942  
December 30, 1942  
December 30, 1942  
December 30, 1942  
December 31, 1942  
January 2, 1943  
January 4, 1943  
January 4, 1943  
January 5, 1943  
January 5, 1943  
January 5, 1943



# SENIOR LIFE MEMBERSHIP

\$25.00 Each

December 1, 1942 to January 1, 1943

1. Margaret Peterson, Campbell, Ohio. By friends.
2. Mrs. Howard H. Creed, Campbell, Ohio. By friends.
3. Mrs. Sara A. Boyd, Philadelphia, Pa. By the Dales Memorial Y. W. Society.
4. Elaine Usher, Philadelphia, Pa. By Mrs. W. H. Corson.
5. Mrs. Jas. L. Rohrbaugh, Manoa, Pa. By the Women's Missionary Society.
6. Margaret W. Laughlin, Baltimore, Md. By the Young Women's Service Group.
7. Mrs. Rose Beall, Washington, D. C. By the Hawthorne Missionary Society.
8. Mrs. Herman Arland, Philadelphia, Pa. By Mrs. Charles McGowan.
9. Mrs. Alice Stanfield, In Memoriam. By her son, Ed. Stanfield, Philadelphia, Pa.
10. Mrs. Robert C. Giffen, Washington, D. C. By Mr. and Mrs. C. F. Brown.
11. Mrs. George Geanaros, Washington, D. C. By Mr. and Mrs. C. F. Brown.
12. Mrs. Mabel S. Jones, Youngstown, Ohio. By friends.
13. Mrs. A. D. Cannon, Washington, D. C. By a friend.
14. Mrs. E. J. Crum, Washington, D. C. By a friend.
15. Mrs. E. T. Hammer, Washington, D. C. By two friends.
16. Mrs. Donald Heckard, Washington, D. C. By her sister.
17. Mrs. T. H. Sutherland, Washington, D. C. By two friends.
18. Mrs. W. D. Wine, Washington, D. C. By two friends.
19. Mrs. Sarah Davis, Philadelphia, Pa.
20. Barbara McBride, Philadelphia, Pa.
21. Sara V. Neill, Philadelphia, Pa.
22. Mrs. Jacob S. Murphy, Philadelphia, Pa.
23. The Rev. David S. Oyler, Philadelphia, Pa. By Laura J. Forsyth.
24. Mrs. Marie Pond, Philadelphia, Pa. By Mrs. Margaret Weilenman.
25. Mrs. Sadie Karr, In Memoriam. By her children, Philadelphia.
26. Mrs. Mary Alice Hurley, In Memoriam. By Mrs. E. A. Benson.
27. Mrs. E. A. Benson, Oklahoma City, Okla. By the Northminster W.M.S.
28. Mrs. H. W. Connelly, Tulsa, Okla. By a friend.
29. Mrs. Frank Pyles, Cambridge, Ohio. By Mrs. Charles Gross.
30. Mrs. Fred Foltz, Cambridge, Ohio. By Mrs. Charles Gross.
31. Mrs. Homer Forsythe, Cambridge, Ohio. By Mrs. Charles Gross.
32. Mrs. E. J. Jordan, Cambridge, Ohio. By Mrs. Charles Gross.
134. Mrs. W. Henry Latimer, Central Falls, R.I. By the W. M. S.
135. Mrs. Frank Henre, Kansas City, Kans. By Mrs. E. M. Chase.
136. Mrs. Nora Connerly, Monmouth, Ill. By the Senior W. M. S., West Side.
137. Mrs. J. C. Fletcher, Monmouth, Ill. By the Eva D. Huey Society, West Side.
138. Isabel Hay, Monmouth, Ill. By the Ethel Lois Weed Society of West Side.
139. Mrs. W. E. Hauswald, Alexis, Ill. By her friend, Mrs. Myrtle Gallagher.
140. Mildred Selleck, Oakmont, Pa. In memory of her mother, Mrs. Mary R. Selleck.
141. Mrs. John H. Dague, Pittsburgh, Pa. By a friend.
142. Mrs. E. I. McKiernan, Pittsburgh, Pa. By Mrs. R. J. Brown.
143. Helen Gilfillan, Pittsburgh, Pa. By Mrs. J. C. Downs.
144. Mrs. Wm. Robertson, Pittsburgh, Pa.
145. Mrs. Lizzie B. Cunningham, Pittsburgh, Pa. By members of the Brookline Blvd. W. M. S.
146. Rev. W. Scott McMunn, Denver, Colo. By Dr. and Mrs. W. R. McMunn.
147. Mrs. Lon Mackintosh, Pittsburgh, Pa. By a friend.
148. Sara Stewart, Avonmore, Pa. By Rev. and Mrs. E. L. Ralston.
149. Mrs. C. C. Johnston, Turtle Creek, Pa. By her husband.
150. Mrs. P. F. Rynd, Turtle Creek, Pa. By her husband.
151. Mrs. Charles Bickerton, Wilmerding, Pa. By her husband.
152. Mrs. P. D. McLean, Tuttle Creek, Pa. By her husband.
153. Mrs. Clara Lazaro, Turtle Creek, Pa. By her children.
154. Mrs. P. C. George, Turtle Creek, Pa. By her husband.
155. Mrs. James Beattie, Conneautville, Pa. By the Y. W. M. S. of First U. P. Church, Wilmerding, Pa.
156. Mrs. Wm. J. McMurray, Canonsburg, Pa. By her daughter and granddaughter, Mrs. Charles McNary and Betty Lou.
157. Mrs. J. R. Loutsenhizer, Pitcairn, Pa. By her grandchildren.
158. Mrs. Margaret Jinks, McKeesport, Pa. By a friend.
159. Mrs. Susan Pease, Irwin, Pa. By her granddaughter, Hazel Painter.
160. In loving memory of Mrs. Jennie S. Bickett. By her husband and daughter, Altoona, Pa.
161. Margaret Helen Cummins, Indiana, Pa. By her parents, Mr. and Mrs. J. D. Cummins.

162. Mrs. May K. Nichol, Indiana, Pa. By a friend.
163. Mrs. Ella J. Seanor, Indiana, Pa. By her husband, Beryl L. Seanor.
164. Mrs. Belle Stewart Fairley, Avalon, Pa.
164. Mrs. John A. Stewart, Avalon, Pa.
166. Mrs. W. E. Hunter, Newton, Kansas. By her sister, Mary E. Ross.
167. Mrs. Gladys H. Price, Topeka, Kansas. By Mrs. R. F. Montgomery.
168. Ruth Montgomery, Wichita, Kans. By her mother.
169. Mrs. Charles Wilson, Richmond, Kansas. By her husband, Rev. Charles Wilson.
170. Esther Stewart, Pittsburg, Kansas. By her mother, Mrs. J. T. Stewart.
171. Mrs. Rebecca Arndt, In Memoriam. of Philadelphia, Pa.
172. Ada MacElree, In Memoriam, of Philadelphia, Pa.
173. Mrs. Ralph T. McLaughlin, Philadelphia, Pa. By Jennie H. Poole.
174. Mrs. Lambert Van Erden, Philadelphia, Pa. By Jennie H. Poole.
175. Mrs. T. Mortimer Armstrong, Philadelphia, Pa. By Mrs. Joseph Groeginger.
176. Mrs. Ruth Neuhaus, Philadelphia, Pa.
177. Mrs. W. E. Ball, Sterling, Kansas. By her family.
178. Mrs. Marie Haney, Sterling, Kansas. By Sterling friends.
179. Mrs. J. A. Haynes, Sterling, Kansas. By her husband.
180. Ruth Thompson, Sterling, Kansas. By Mr. and Mrs. Paul Bunn.
181. Ethel Henry, Sterling, Kansas. By a friend.
182. Hazel Anderson, Hutchinson, Kansas. By Sterling Hazel Anderson Circle.
183. Mrs. W. D. Edgar, Lyons, Kansas. By Sterling Hazel Anderson Circle.
184. Mrs. Ralph Henry, Stafford, Kansas. By her husband.
185. Janet Stewart McCalmont, Pittsburgh, Pa.
186. Mrs. Ethel Martin, Pittsburgh, Pa.
187. Mrs. Charles L. Rieger, Pittsburgh, Pa.
188. Mary Ann Bernhardt, Pittsburgh, Pa.
189. Mrs. Viola Czarniecki, Mars, Pa.
190. Mrs. Sabina Gross, Mars, Pa.
191. Mrs. Minnie Prager, Aspinwall, Pa.
192. Mrs. Alberta Hermes, Aspinwall, Pa.
193. Mrs. W. D. Harper, Everett, Wash. By Women's Missionary Society.
194. Mrs. W. H. Ferguson, Everett, Wash. By Women's Missionary Society.
195. Mary McChesney, Everett, Wash. By Mrs. George Moore, in memory of her grandmother, Mrs. Clark Smith.
196. Maxine Base, Seattle, Wash. By and Mrs. Edward Base.
197. Mrs. Glenn E. Morse, Seattle, Wash. By two friends.
198. Mrs. Jeanette Taggart, Bensenville, Pa. By her grandson and granddaughter, Rev. and Mrs. W. H. French, Seattle.
199. Emily D. Smith, Seattle, Wash. By Ladies' Missionary-Aid Society.
200. Mrs. Robert D. Sherrill, Seattle, Wash. By Ladies' Missionary-Aid Society.
201. Mrs. Stanley Atkinson, Seattle, Wash. By Ladies' Missionary-Aid Society.
202. Lois Glenn, Seattle, Wash. By friend.
203. Mrs. Myrtle C. Ellis, New Kensington, Pa. By Mrs. Charles Ellis.
204. Mrs. Margaret E. Keller, McKeesport, Pa. By her son and friends.
205. Mrs. Carl C. Beighley, Conneville, Pa. By The Christian Culture Class.
206. Mrs. Katherine Brinker, Conneville, Pa. By The Mary E. Bible Class.
207. Mrs. R. S. Peebles, New Kensington, Pa.
208. Lois Kaufman, New Kensington, Pa.
209. Mrs. Helen Kitzer, New Kensington, Pa. By Mrs. Arch Holmes.
210. Mrs. J. L. Smith, New Kensington, Pa. By her husband.
211. Mrs. H. J. Johnstown, New Kensington, Pa.
212. Mrs. A. J. Stewart, New Kensington, Pa. By Dorothy Hankey.
213. Margaret McKeever, New Kensington, Pa. By her parents.
214. Mrs. E. J. Hemprich, New Kensington, Pa. By the Life Members.
215. Mrs. Thomas McCalmon, New Kensington, Pa. By Mrs. W. L. Lytle and Lucretia Boucher.
216. Mrs. Clara J. Kelly, West Newton, Pa. By her granddaughter, Jean McMinn.
217. Mrs. J. L. Magner, Greensburg, Pa. By a friend.
218. Mrs. Carrie Hester, Benkelman, Nebr.
219. Mrs. Emma Bolio, Benkelman, Nebr.
220. Mrs. J. Millard MacIntosh, Youngstown, Ohio. By her aunt, Mrs. J. MacDonald.
221. Mrs. Dorothy Hamilton, In Memoriam. By her daughter, Mrs. S. Sankey Boicourt, Kansas, who died soon 81 and a shut-in.
222. Mrs. Mamie Myslik, Los Angeles, Calif. By Lucile Myslik.
223. Lucile Myslik, Los Angeles, Calif. By Lucile Myslik.
224. Mrs. Marjorie Mugge, Los Angeles, Calif. By Lucille Myslik.



## Young Women's Department including Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary  
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

**AIMS**—A.—A Circle or a Y. W. Society or both in every congregation.  
B.—Support of Work of W.G.M.S. materially and spiritually.  
C.—Payment in full of Y.W. Special Fund.

**ASKING of Societies**—Average of one dollar per member for those 20 years and over.  
Average of fifty cents for members under twenty years.

**APPROXIMATE REQUIREMENTS**—\$8,000.

**Consider**—"You cannot spell success without the alphabet of faithful endeavor."

### YOUNG WOMEN'S SPECIAL WORK

**Permanent object**—Support of G. B. S., Pasrur, India.

**Annually decided object**—Salaries of Miss Helen McLanahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

### NEW SOCIETIES

Some of our new societies start with such enthusiasm that we would share with you some of this grand possession. The letter came from Mrs. Wm. Pinkerton of Eskridge, Kansas. She said, "I was very much pleased with the results of the first meeting of our Teen Age Girls' Missionary Circle." And then she mentioned that the meeting followed a buffet supper at six o'clock, which plan has been adopted as the future policy, each girl to be hostess in turn. Fourteen girls were present and five others had expressed their desire to be members, so nineteen the membership.

The name chosen for the society was the "Elizabeth Boggs Mission Circle" in honor of a member of the church who has gone as a missionary to a southern state. At the first regular meeting, each girl was to make a kit for a girl in our new Indian Mission in Oklahoma—the kit include a towel, a cake of soap, a comb and a handkerchief.

The president is Miss Barbara Martin of Eskridge, Kansas, in the presbyterial of Kansas City.

### THE YOUNG WOMEN'S SPECIAL FUND

This fund is advertised monthly at the head of the Young Women's Department of the Magazine—the names of the two objects, the amount

asked of both Young Women's and Girls' Societies as to the average expected; also, the total amount asked is stated. In the early part of the year, a statement as to how well societies had met the askings, appeared in the Magazine. If your Y.W. Society has *twenty members*, a *dollar per* would amount to *what?* And *fifty cents each* on the *average* for girls *under twenty years* would be *how much for your society?* If \$8,000.00 is the total amount asked and, at the end of the church year last spring, the total receipts were \$6,611.30, how much was lacking? Did your society contribute to this deficit? How many societies are determined to have their presbyterials on the *credit side?* May the *Department* be *self-sustaining* as to *this fund?*

### CHEERFUL CO-OPERATION

These are days when cooperation is valued highly. It is appreciated in a world-wide area where nations widely separated are seeking to work together in close harmony in order to bring about a victorious peace.

If cooperation be so necessary in national and international affairs, it is likewise so to small units such as we find in our churches. It is possible to have half-hearted co-operation, out of a sense of duty, as it were, but to have a cheerful response is surely gladdening to any-

one sponsoring a cause. Misgivings are apt to be written all over the former unit, displaying a critical attitude. This is most discouraging to anyone who loves peace and order and who longs for the furthering of a good cause.

The second group responds in such a way as to call out courage and satisfaction on the part of all concerned. Everyone is happy. Which type appeals to you as worthy to follow?

An executive meeting was in progress. Several of the units composing the body of the organization had been following a financial practice now being questioned as to its correctness—this by the leader of the executive. Whether the units were taking too much liberty with common funds was discussed.

Shortly after this meeting, one of the units represented held its monthly meeting. The chairman referred to the executive meeting and to the question raised there. Discussion followed. Different proposals were made by several members. All was done in the finest of spirits. No criticisms of the higher body was made. The uppermost thought seemed to be to conform to any plan which would be for the best interests of the whole work. Finally a plan was formulated which was accepted in happy vein. This most cheerful cooperation was most heartening.

In contrast, another case comes to mind where the particular unit took exception to a decision which had been adopted in a large representative body, almost violently opposing it in public assembly—this regardless of the fact that other units cooperated willingly in furthering the desire of the managing body. The plan proposed was for the purpose of stimulating and furthering the cause of many units—it was *not* a penalty! It is safe to assume that this lack of cooperation was damaging to the "bucking" unit. While it hurt itself, the other units moved

serenely on towards better accomplishments.

It has not been deemed necessary to reveal the identity of any group or to specify the type of agreement or disagreement. It is the principle involved to which attention is called. We are entering on a *new year*. May we endeavor to comply with the general program proposed, thus making for a cooperative whole. Every year something new comes up, so sufficient variety is assured that no society need go off at a tangent in order to create something new!

May the word for the year be—**CHEERFUL COOPERATION**—for getting self and remembering the common good. Tennyson has left these lines:

"Ah! When shall men's good  
Be each man's rule and universal  
peace;  
Lie like a shaft of light across the  
land,  
And like a lane of beams athwart  
the sea,  
Through all the circle of the golden  
year?"

#### FINDINGS—NUMBER FIVE

We have come to the last of the cullings from last spring's report blanks. The *increase of contributions* has been a source of satisfaction to a number of societies—many as ten—this not only in the Thank Offering, but in regular gifts. One society doubled its offerings.

Quite a good many societies—twenty-eight of them—seemed to feel that their *outstanding accomplishments* were performed in the home congregation or near-by community. Several contributed towards the building fund; one provided the pulpit flowers for the year; gave towards the new furnace in the church; gave to the fund for rebuilding the church; contributed to local expenses; towards the church mortgage; provided "sunshine" annuals for the shut-ins; helped to decorate the walls of the church; paid the

(Continued on Page 367)



## Home Missions Department

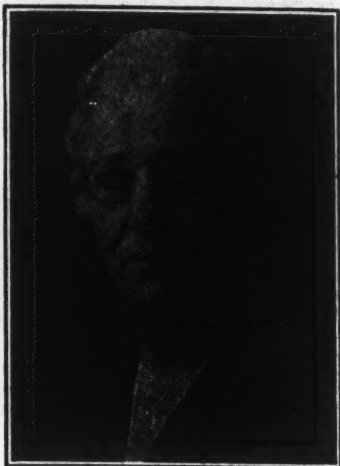
MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

### WESTLAND MISSION

#### FINAL REPORT OF MISSIONARY

The six years of ministry as Missionary at Westland are marked with so many and varied accounts and activities we find it impossible to submit an adequate report, but we do want to recount the most constructive and important phases of the work.

There were 48 accessions to the Church, 10 adult Baptisms, 30 removals, 6 deaths. Twenty-eight Communion Services were held, 24 Preparation for Baptism Services.



Miss Elizabeth Brinton Clark

The Nation Wide Week of Prayer was observed every year with services throughout the week. Holy Week, each year, was observed with Worship Service every night, also annual Evangelistic Services were held for a period of ten or more nights, and Worship Service was held in the Church every Thanksgiving morning. Every Christmas an extensive program depicting the Christmas message was conducted with a very generous treat made possible by churches and organizations of various denominations. Bible School, Sabbath Worship, and Midweek prayer service were held regularly. Food, clothing, bedding, coal, and money were given generously to every family in need regardless of creed or color. An impressive Service Flag dedication, honoring the 19 young men with the armed forces and the one young woman, Miss Mary Ellen Hensel, R.N., was held. Bibles, Testaments, Devotional Book-

lets and Gospel Tracts were given out continually.

The retiring Missionary will never cease to give thanks to God for the blessed privilege of laboring for Him at Westland Mission with these His dear children. The delightful farewell Congregational dinner, sponsored by the Eveready Bible Class and the Elizabeth Brinton Clark Missionary Society, with the shower of useful gifts made it very difficult in severing the relationship.

I want to express my appreciation of the support of the Women's Board and of the faithful cooperation of the Presbyterial, the Presbytery, the Boards of the Church, and the Church publications. I want to thank the ministers, the Faculty and students of the Theological Seminary, every group or society, every individual, who helped me in my work. May God's richest blessing abide with you forever.

*Elizabeth Brinton Clark*

### CHRISTMAS AT FRENCHBURG SCHOOL

As these notes are being written we are starting school after a happy Christmas season. We changed the dates of our recess to comply with the President's request that civilians do not travel during the week-end, thus we dismissed on December 16, resuming our work on the 31st. Seven of our teachers were unable to go to home folks, but all got away from the campus for a day or two.

This was a happy Christmas season for everyone at Frenchburg and community because of the love of friends of the school. Through gifts of different societies and classes the school was able to bring cheer in a material way to more than fifty families, and because of the love of friends we were able to give a treat

to the school children and to present gifts to the pupils of the school and to the dormitory students as well. Other friends made a special Christmas dinner and party possible and if these folks could only have seen the joy that came to these young people they would have been well repaid for their thoughtfulness in this matter.

Friendliness and good will were very evident as the seventy of us, Dormitory students and Faculty, gathered around the tables which were laden with a delicious repast, and which had been most artistically decorated by Miss Helen McLenahan, dean of the dormitory. The dinner was under the supervision of our dietitian, Miss Mae Beveridge. The serving was done by the children themselves. After the dinner we enjoyed the showing of six reels of Christmas films after which we were entertained by several members of the faculty. At the conclusion of the program of music and readings we joined in the singing of "Jingle Bells." To this tune Old St. Nick came in with his pack which bore a present for each good boy and girl. Many thanks to all who had any part in making this party such a happy occasion.

Our church choir under the leadership of Miss Mary Lybrook, gave a very inspiring and enjoyable rendition of the cantata "Christmas Carols" on Sabbath night, December 13. Miss Baird's Junior choir also assisted in this music, and was especially well received.

We hope that all who have sent clothing this fall will read this article and will accept our hearty thanks for your noble efforts. The demand has been even greater this fall than usual because of the rationing of gas. But to show you how far these folks come for the clothing, I want to tell you of a man who came today a distance of forty miles. He said he had waited for two months for an opportunity to come here and this was his first chance. He was

a man in his seventies and was happy that we could give him an opportunity to buy his much needed clothing for himself and wife. We have tried to answer each society that has sent, and if by error we have missed anyone, please notify us and we shall do so at once. Sometimes packages come poorly marked, and without the name of the group which sent same and it is difficult to know to whom credit is due. Just send the boxes either by parcel post to Frenchburg or by freight or express to Mt. Sterling, Ky.

We pray that you will remember the mountain work and will continue to send to us that we may keep on ministering to God's people in this needful way. I would ask you again to pray for each one of us for the necessary wisdom and strength and tact to carry on in your stead.

*Harry L. Cowden*

#### CHRISTMAS OVER AND A NEW YEAR BEGUN

Ezel School wishes you all a Happy New Year. As we begin this new year we want to thank our many friends for their loyalty, their sacrifices and their love in remembering us so often. Your prayers in our behalf backed by your giving and sharing have been responsible for whatever success we have had. Ezel School says THANK YOU.

Ezel's many friends heaped our cup to overflowing at this Christmas time. Various societies, Bible School classes and other organizations sent us generous gifts that helped us to bring Christmas cheer to our boys and girls of the school, our rural Sabbath Schools and many of our neighbors who otherwise might not have had much Christmas. Our boys and girls in Ezel School also had a part in giving Christmas joy to others. Each Home Room group in the school chose a family whom they considered needy and worthy and packed a "Christmas box" for their family. They brought canned foods and other



goodies from home together with gifts of clothing and Christmas toys. On the last day of school before Christmas they delivered these boxes.

On that same Friday, December 18th each Home Room had a part in the school Christmas program. From the old English Carols, sung by the Seniors to the little dramatization of "Why the Chimes Rang," by the First and Second Graders we and our friends from the community were led to see the true Christmas ideal. Other well given Christmas programs and worship services were presented on Sabbath at our church and rural Sabbath Schools. Good friends from the churches had provided a treat for the children at all these occasions.

#### CHRISTMAS SALE ATTRACTS OVER 575

Over 575 people came to our big "Christmas Sale" on Saturday, December 19th. Our faculty was kept busy for several nights before that and from 7 o'clock that morning till after 5 o'clock that evening; we were busy helping our friends and neigh-

bors, who had come from far and wide, to do their Christmas shopping. Almost everyone went away happier because he or she had found something for Christmas giving. At the close of the day we discovered that we had broken previous records for the amount made at this sale. We are grateful to you friends who thus helped us to help our neighbors and at the same time help the school financially. Over and above all this we had the joy of distributing the many designated Christmas boxes to our needy neighbors.

Now we have just begun 1943. Even with an increased enrollment our upper classes are smaller this year. We have felt the call of the service and other war needs. Fifty-two of Ezel School's "sons" of this and former years are in our armed forces. Some of our other boys may be called soon. We pray that we may live up to our slogan: "A Christian Training Center," and that we may lead our boys and girls into channels of useful service.

Wm. A. Heagen

#### YOUNG WOMEN'S DEPARTMENT CHEERFUL COOPERATION (Concluded from Page 364)

own payment on the parsonage; made calls on the sick or sorrowing of the congregation; helped with the parsonage repairs; gave money for kitchen repairs; served meals for two presbyterial meetings, Y.P.C.U. and Y.P. Institute, the congregation being the host; as the church choir, contributed to the church funds; helped to furnish the church dining room and kitchen; served dinners and thus helped to pay off the church debts; gave Christmas party to Primary Department of the Sabbath School; gave several parties for the local church; sponsored a presbyterial banquet in behalf of the congregation; served a May breakfast to help furnish a Life Membership; supervised the annual congregational dinner; gave a good-sized amount to-

wards the congregational mission pledge; held a birthday party; paid the expenses of a delegate to the New Wilmington Missionary Conference; gave curtains for the basement of the new church; managed the Young Women's Rally dinner without aid from the senior society.

As stated in the beginning of this series of findings, they are recorded on these pages that societies may know what other societies have done, not for approval simply or disapproval. We leave it to our readers to decide what they think should be the best work, or the work most nearly fulfilling the purpose of a missionary society. It is sometimes difficult to remember that although the membership is local, its work is world-wide, beginning at home.

## Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

**AN INVENTORY:** Before rushing into this "brand new" year let us tarry a while with the old. A sort of inventory or check-up on assets and liabilities is a good plan for us as well as for business concerns. Each one of our Negro stations should do this just to see where we find ourselves, our work, our plans, our aims and our objectives. The Christmas season, coming as it does at practically the middle point of the school year, furnishes a high point of endeavor for the first half of the year, even as Commencement does for the second half of the year.

This inventory will require a little adaptation of bookkeeping as it is generally practiced. Suppose we call all the accomplishments, good results, successes and triumphs, whether material or spiritual, "Our Assets." On the other side let us list those things which we meant to do, should have done, even promised ourselves we were going to do, and call them "Our Liabilities," and somehow, through work and prayer endeavor to transfer them from the "ought to be done" to the "well done" side of the page.

Christian friends of the United Presbyterian Church, especially members of the Women's General Missionary Society, this inventory might not be a bad idea for us, as we tread softly these first clean, unmarred days of the New Year. As individuals, through our societies or churches, or by direct giving, what have been my missionary assets, and what are my liabilities? What are going to be my high points of endeavor in 1943? Shall I learn better how to pray? How to include the whole world in my petition? How to include all races in my circle of love and friendship? How to give and lift and serve until life's chief joy is bound up for us in

the words "For Others"? Shall I try to learn what the needs are and rejoice in being able to help to meet them? Yes, LET'S TAKE AN INVENTORY! But wait! Are we forgetting the most important item that can be placed on the side of assets for every Christian? The power that comes out of a life that is transformed, fully dedicated, Spirit-directed and devoted to prayer, is an asset which will more than match every liability, and "the sin which doth so easily beset us." If we lay hold of this power we can go forward in 1943 and make it a banner year.

**CHRISTMAS.** Before we give up the old year which has brought so many good things, mention must be made of the fine Christmas celebrations at all our Negro Stations. One person writes: "We were all so elated over our Christmas tree today that I couldn't resist writing to you about it. In the first place last night we had the most impressive Pageant of the Nativity. This put us all 'in the Spirit.' On the next morning followed the tree, Santa Claus and his brownies. I wish you could have been here to see the happy look on all faces. It was the happiest Christmas during our stay here. We have thanked our donors and we do feel truly grateful to them."

The above expresses the gratitude of all our workers for the gifts sent by societies and individuals to make a happy Christmas for all.

### MILLER'S FERRY

Last month the needs of Camden were presented to you, the readers. This month Miller's Ferry is before us. Let me first invite you to tour the campus of this fine institution with me. As you enter the grounds from the main highway and drive or walk down the road you see white



frame buildings to right and to left. The campus is quite level and many large trees make it very beautiful. The first building on our right is the fairly new High School with Gymnasium-Auditorium attached at the rear. Back of this is the Vocational Building for Home Economics, Agriculture and Shop. The Girls' Dormitory, Porter Hall, stands next beyond the High School. Looking across from here to our left we see the home of the Principal. Walking a bit farther, and still looking on the left we come to the chapel which is the original school building with the wings removed. This serves for chapel and for Sabbath Services, and has the Principal's office in the rear. Next beyond the chapel is the new Elementary building in process of erection. Turning again to the right of the road as we proceed, we see two small faculty cottages and Sterling Hall, a dormitory for unmarried lady members of the faculty. Beyond them are some small buildings known as "The Barracks." Looking left again we see the newest addition to the campus, "Johnson Hall," the boys' dormitory. The road turns slightly to the right here and leads on to "Robinson Memorial Hospital," quiet and restful, away from the activities of the campus life. There are

a few other buildings not in use at present.

With this set of buildings, with a well equipped and loyal faculty, and with an enthusiastic group of girls and boys, you may be sure that here is a working unit of your missionary enterprise of which you can be justly proud.

The greatest need on the Miller's Ferry Campus is furniture and furnishings for the new Boys' Dormitory. This is a large and urgent need. Next to it is the need for replenishing and replacing furniture in the living room of the Girls' Dormitory, "Porter Hall." Used clothing and new materials are also much needed at Miller's Ferry. Address all shipments to Prof. N. D. Williams. If sent by parcel post send direct to Miller's Ferry, Alabama. If sent by freight or express send to Camden, Alabama, marked "For Miller's Ferry." Be sure to put a large sheet of paper in the shipment, marked with the name and address of the sender, the name of the missionary society and of the church. The station receiving the box will know how to acknowledge it and more fully report the gift to the Secretary of Negro Work.



Some of the Seniors of High School, Miller's Ferry, Alabama.



**Front View of Mary Porter Hall Girls' Dormitory, Miller's Ferry, Alabama.**



**Chapel, Miller's Ferry Mission.**



**Johnson Hall (Boys' Dormitory) Miller's Ferry, Alabama.**



## ITEMS OF INTEREST

**ARLINGTON SCHOOL.** Your attention should be called to the fact that the workers at Arlington School have their post office at *Annemanie, Ala.* There is an Arlington Post Office farther away and if the mail goes there it causes some confusion and difficulty. Rev. and Mrs. R. P. Williams wish me to thank those who helped to make the holidays more enjoyable for all.

**HENDERSON INSTITUTE.** Miss Josie Warren has been busy through the holidays with fruit cakes, candy, etc., in her classes. This brings to mind the excellent meals the Board representatives have been served on the occasions of their visits there. Roads around Henderson have been impassable in places so that buses could not get through. School opened after the holidays and had to close again on this account. *Jubilee Hospital* reports the usual casualties accompanying the season, minor cuts and fractures. Receipts at the hospital for December were \$1,374.11. There were 70 patients. Mrs. Adams, the Superintendent, received a box containing Bible Story Books, scrap books and games. She would like

to acknowledge with thanks but the address was torn off the box. If the sender happens to read this, please drop a card to Mrs. Adams so she will know how to acknowledge the gift.

**CHASE CITY.** Chase City has a large number of boarding students and consequently was confronted with the problem of transportation at the holidays. Miss Rosalie Wilson had the misfortune to fall and break the small bone of the left leg near the knee. Thinking at first it was only a sprain she kept going as best she could till school closed for the holidays. Then the discovery that the bone was broken changed the situation. We wish for her a full and speedy recovery.

**ACKNOWLEDGEMENT.** It gives great pleasure to announce that our appeals of the last few months are being answered. To date \$300 have been received toward the X-Ray for Jubilee Hospital; \$160 for the Emergency Room at Jubilee; and \$100 toward furnishing the living room of the Boys' Dormitory at Camden, Alabama. Next month we hope to report these more fully.

## A HYMN OF THE CHRISTIAN FAITH

*First prize in the Nation-wide Hymn Society Contest*

"Thou Father of us all,  
On Thy great name we call,  
And seek Thy Light.  
Hear Thou the hymn of praise  
We to Thy glory raise.  
Keep us through all the days  
In truth and right.

"Upon Thy Word we stand  
And ask throughout our land  
Its swift increase.  
Till sin shall rule no more,  
Till Christ, from shore to shore,  
Be hailed forevermore,  
The Prince of Peace.

"Let strife no longer be  
But all in love agree,  
In Christ made one,  
That all the world may know,  
Wh'er Thy Word shall go,  
The Life Thou would'st bestow  
Through Thine own Son."

Thomas Curtis Clark

Copyright 1942 by the Hymn Society of America, Inc.

## Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

FEBRUARY 1943

HUNGRY MOON

1943 GREAT SUNS

### THE FIRST AMERICANS

At one of the sessions of the Home Missions Council Conference in Cleveland, representatives of the Indian work reported. Miss Hibbard of Flandreau, South Dakota spoke of the Government Indian School there and the increased difficulties she has as Religious Work Director. "To develop leadership and Christian standards of home life and individual conduct in these Indian boys and girls they need your help, your direction, and your prayers."

Dr. G. E. E. Lindquist, missionary-at-large among the American Indians, "told of a Sioux Indian boy in the service who said: "This is the first time I've ever been taken for what I am—a human being." Indians are not segregated in the service. There were Indian boys at Corregidor, and some were "missing in action." What truth and pathos are in these words of an Indian mother: "Here we are sending our boys to the four corners of the earth to fight for the freedoms we are denied." Many Indians have enlisted in different branches of the service, the pueblos and villages are tottering as families are leaving by the hundreds for defense areas. Dr. Lindquist asked for a devoted continuance of the Indian work and prayers for it.

### FIRST INFANT BAPTISMS IN EIGHT YEARS. TAMA, IOWA

When we first came to this field of labor in 1934 one of our first experiences was dealing with requests for infant baptisms. We declined these requests because the parents were not definitely related to the church in some cases, because there did not seem to be on the part of the parents a realization of the seriousness of the vows taken, and because

there seemed to be a tendency to think of baptism as "saving ordinance" rather than a "sealing ordinance."

The organization of the Mesquakie congregation last summer by the authority to presbytery with definite church membership and Indian elders to consult with the pastor on such important matters has opened the way for the practice of infant baptism to be resumed. Following the organization of the congregation there were a number of matters of plans and policies for the officers to consider. When we finally came to the subject of infant baptism three families of the church had moved away for defense work. Hoping they might be able to be home for Christmas the session appointed Sabbath, December 27, as the occasion for the first infant baptisms. Only one of the families away was able to be present, and one family at home was prevented from being present by sickness. However there were five infant baptisms in two families on this first occasion of the kind in the new Mesquakie congregation. Thorough instruction and much prayer prepared the way for this step and we were given assurance of God's approval by the manifest presence of His Spirit in that service. The other families will present their children for this sacrament when they are able to be present for a church service. Every family belonging to the congregation has children to be baptized.

It is our conviction that a moratorium on infant baptisms in many United Presbyterian congregations might help many parents to take their vows more seriously than is at present manifest. "Better is it that thou shouldst not vow, than that



thou shouldest vow and not pay." Eccl. 5:5.

*F. C. Patterson*

### CHRISTMAS AT TAMA, IOWA

We continued our custom of joining in the community Christmas tree program on Christmas Eve at the Government grade school by giving out a package of gifts to each family, one hundred and ten packages in all. A new feature in the situation this year was the absence of some families on defense work so that five packages had to be sent to such by mail. However, some of the families away on defense work were able to get back home for Christmas and it was good to see them. Again we thank you friends in the various societies for the donations that made possible our part in the community Christmas tree program. Such donations were reduced almost by half this year. That no doubt enhances our appreciation of the thoughtfulness of those of you who did remember us at Christmas.

Another new feature in our Christmas activities this year was the sending of packages and letters to twenty-five Indians in the Armed Forces, twelve of whom are on the sea or overseas. We have received replies from four of these already and the boys write good letters. Correspondence with families away in defense work has also been a great satisfaction to us.

At our vesper service here at the Chapel on Christmas afternoon there were five main features: (1) The reading of the Scriptures relative to the birth of our Lord interspersed with songs by each of the Sabbath School classes and carols by the congregation; (2) Thoughts on the True Meaning of Christmas in Mesquakie by Elder Edward Davenport; (3) Miss Ruth Williamson's reciting by candle light the story, "Why the Chimes Rang"; (4) The White Gift Offering which amounted to \$25.00. After the benediction those sharing

in this offering came to the front to place their gift in the White box by the Christmas tree. (5) A fellowship supper together at the parsonage. There were seventy-five present for this service.

*F. C. Patterson*

### CHRISTMAS AT WARM SPRINGS

The Christmas season is a busy time for most missionaries, with programs, gift wrapping, and in our case, with Indians coming in both before and after Christmas trying on coats, sweaters, jackets, and shoes. This was a Merry Christmas for our Indian families, and especially our boys and girls, for the generous amounts of clothing and toys sent in made possible a fine bundle for nearly everyone of our Indian families.

No elaborate program could be worked up by our Indian children, as their school activities kept them busy, but what recitations and songs we had were given in a dignified and reverent way. Messages were brought, both by the Indian Elder Elijah Miller, and the Missionary, who spoke about the Wise Men who came; seeking, finding, rejoicing, and worshipping the Saviour of the World. If we would be wise—we, too, would seek the Saviour until we have found him.

The absence of Elder Robert Smith, who had been called to his heavenly home a few days before, was keenly felt. It was the first Christmas this Elder had missed in many years.

The platform was banked with gifts which the Mission had made up and the Indians had brought to be given out. We were actually surprised to see how many toys the Indians had been able to purchase.

Because candy could not be had, each Indian received a nice big orange, made possible by gifts sent in for this purpose. We thank our

(Continued on Page 377)

## Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

### MISSIONARIES' BIRTHDAYS

#### MARCH

|                         |          |
|-------------------------|----------|
| Miss Mary E. Dawson     | March 1  |
| Miss Mary C. Thompson   | March 4  |
| Miss Minnie Beatty      | March 9  |
| Miss Mary Jane McKnight | March 18 |
| Miss Laura B. Walker    | March 22 |
| Miss Venna Patterson    | March 27 |
| Miss Martha A. Roy      | March 27 |
| Miss Edna B. Sherriff   | March 28 |

#### EGYPT

Ordinary mail is a long time on the way in these days of censorship and dangers on the seas. Very few letters have reached us during the past month and these were written about the twentieth of August, and were on the way four long months. They were written while the missionaries were on vacation in various places in the Himalaya Mountains. Different groups were living together in places chosen for different reasons; some because they were accessible when gasoline was not available, some because of certain associations and others because of language study. All were enjoying the rest time in spite of unusually rainy weather. One missionary writes: "There are some Presbyterian and Methodist friends here which makes it nice for all of us. We have been enjoying the lovely walks through the forest and along the pine trails. Murree is about as high as Landour—7,389 feet, so it is lovely and cool here, in fact it is downright cold, as it is snowing on the high hills, but we like to feel cold after the scorching heat of the plains. The view of the whole sunny range is breathtaking. We hope to store up enough inspiration to last all through the year."

We are glad to know that our missionaries in India can have the privilege of such lovely places in which to recuperate after the strain of months of work and responsibility, and we hope the rest days may have

### A Prayer For Those In Danger

O, Trinity of love and power,

Our brethren shield in danger's hour;  
From rock and tempest, fire and foe,

Protect them wheresoe'er they go:  
Thus evermore shall rise to Thee

Glad hymns of praise on land and sea.

—William Whitting

given them strength to carry on through the months before them.

We have been expecting Dr. Hunsberger and Miss Katherine Beattie to return to America on account of health, but as yet there is no word of their having left India. Miss Jean Black is also planning to return and word has come Miss Vivian Trimble is to take her regular furlough due this year. She had hoped to remain another year but the Mission thought she should come to America at her regular time so that she might be ready to return to her work as soon as the war is over, when the need may be greater. Since Miss Wengert and Miss Lamont came home on furlough last Spring Miss Trimble has been the only missionary in two districts in the Women's work. She has had two faithful Indian Bible Women helpers living and working in Gurdaspur, and two younger Indian girls working in Panthankot.

Miss Addaline Brandon has been appointed District Commissioner of Girls' Guides in Sargodha District, which is similar to Girl Scouts in this country. This addition to her work in the villages makes a heavy program but it gives her contacts that may mean much in presenting Christ to the people and to the Government teachers.

At the spring meeting of the Presbyterian held at Sangla Hill, the village women of Sargodha District carried off prizes for committing to memory Bible verses; they were very happy over this success as it was



the third time their group had won this honor.

All our missionaries detained at home are busily engaged in work. Miss Frances Lincoln and Miss Evva Hartig are in hospital work; Miss Kate Spencer and Miss Olive Laing are teaching school; Miss Lois Buchanan is engaged in Week Day Church School in Wichita, Kansas, where she has a wonderful opportunity for real religious service as she teaches 500 children every week. Miss Margaret Fehlman, who came home in July, has accepted a position as church and Sabbath School visitor in Chicago Presbytery, under the Home Mission Secretary of Illinois Synod. Thus those who cannot serve in India are working for the Master in America.

Some of our girls were thoughtful enough to start their Christmas cards in time to reach us before Christmas. Some of these are not only beautiful but unique.

#### "A DOOR INTO AFGHANISTAN"

A Christmas card of unusual significance, "A Door Into Afghanistan," has come through Miss Eva Hewitt. It had been sent to her by Miss Flora Davidson, an independent missionary who has gone 26 miles beyond our far north station at

Kohat where there is a pastor stationed.

This is a real door that opens into her "wee Inn" where there is a dispensary, for Miss Davidson is a nurse.

A map of the closed country of Afghanistan is on the inside of the folder. This little "Inn" is indeed a door to Kabul right on the road that goes out into the bare hills to tribal territory.

"Does not this land of Afghanistan, by right, belong to Christ Who has been appointed Heir of all things?"

#### CHRISTMAS GREETINGS FROM INDIA

"The accompanying picture in vivid colorings, of clothing, trees and mountains is the design of the First Christmas Seal of India and was designed by the youngest Christmas seal designer on record. Ann Perkins, a young girl of twelve years, is a student in the American Mission School of Woodstock, high up in the Himalaya mountains.

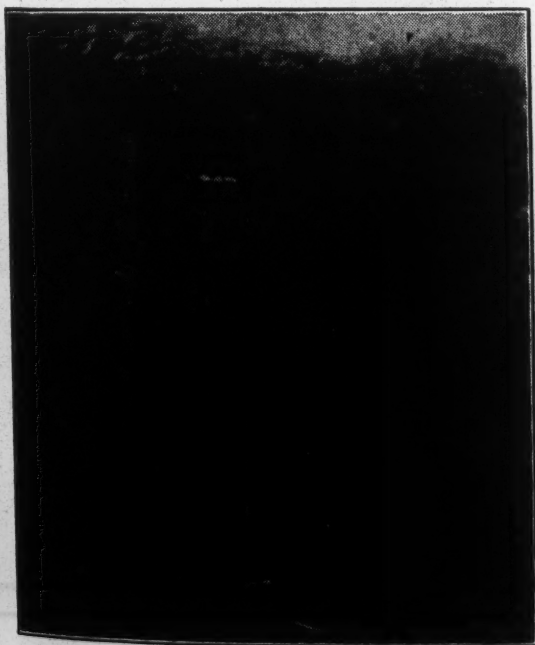
"The picture represents Indian children playing with wooden toys, jungle animals such as tigers, as is their delight. In the background is the typical well which is the vital center for each of the 750,000 villages of India.

"The color print is mounted on handmade bamboo paper which is highly prized in India."

*Margaret Fehlman*

#### WELCOME CHRISTMAS!

We who live in India—the Home of Hunger—in the midst of nearly 400 millions of people, multitudes of whom suffer during war-time even greater privations than in normal times—are glad that Christmas is again drawing near. We look forward joyfully to the possibility of making a fresh revelation of the spirit of Christ our Lord, by bringing help to the suffering, comfort to the sorrowing and encouragement to the depressed. To our friends in the



The Door into the heart of Afghanistan.



The first Christmas Seal in India drawn by a Woodstock school girl.

homelands, who help us to continue our ministry in India, we send our heartfelt Christmas Greetings, knowing the burdens you, also, bear and realizing that in your sorrows the good cheer of Christmas will come as a healing balm. We join you in praying for Christ's peace and goodwill on our earth.

*Ruth M. Nichol  
Marjorie Faught*

### THE SUDAN AND ETHIOPIA

No direct word has come to us lately from any of our stations but we have heard that several of the Nasir people had been ill with malaria and that Mrs. Adair had gone to Khartum for a rest after a trying summer. Miss Blanche Soule also went to Khartum to spend a few weeks. The time spent on the return trip by boat was eleven days, so we can judge the distance from Nasir

to Khartum. Miss Soule is delighted with her new temporary school building for her girls. This has been put up close to her house so she can have supervision of the work while at the same time caring for her little family of orphans.

Miss Ray Huffman has given up her work as a nurse in an Indian school in Oklahoma and is now in New York waiting for a ship to take her back to the Sudan. She has had all six of the necessary inoculations and is waiting patiently for the word "Go." In the meantime she is improving the time by taking some extra work in the Biblical Seminary in New York.

Mr. Fred Russell has been in the East for some weeks, waiting for a boat to take him to Ethiopia. He is hopeful that he may be able to go soon.

Miss Ruth Beatty, R.N., was the last of our women missionaries to leave Addis Ababa. After the Italians took over the hospital she tried to carry on a little clinic in a new location, but finally had to leave. She stands ready to return whenever travel arrangements can be made. Miss Isabel Blair, who spent some years in Sayo has signified her willingness to go back to Ethiopia as soon as passport and transportation can be secured. Both Miss Blair and Miss Beatty are assisting in the school and hospital in Frenchburg, Kentucky, until such time as they can return to their beloved work in the Rainbow Empire.

### EGYPT

From personal letters there comes news of the fine service Assiut is rendering the soldier boys. The home, formerly occupied by the Laugheads, has been fitted up for soldiers on short leave and has been named "The American Lodge." There is accommodation for twelve men at once and it is full all the time. Sometimes one man comes in on the morning train before the man occupying



the room he has engaged has left on the evening train.

Mr. McCleary of the Hospital staff takes his meals with the boys and Miss Brownlee and Mrs. Reed often eat with them. The meals are all cooked in the Hospital kitchen.

Mrs. Frank McClanahan, who has charge of the arrangements and is the hostess writes: "I have written before about the 'American Lodge.' It is a joy to be able to do something for boys on leave. Those who have come have been told by friends about the place and we have been fortunate in getting those who want what we have to offer, a quiet home atmosphere, a friendly group of missionaries, not much excitement but a garden and a hearty welcome. They pay 25 piasters (\$1.25) a day and most of the boys stay about five days. We have entertained more than one hundred up to this time (November 2). We have just said good-bye to ten who were particularly nice boys."

Assiut College is doing a service which is a little different. Soldiers are constantly moving up and down the land and large truck convoys

passing through Assiut make this a stopping place. The College has fitted up rooms in a dormitory where the men can stop and spend the night, get their meals, have a bath and a good, clean bed.

"One cannot estimate what this service does for the morale of the men to have this lovely wholesome place to stop, to have contact with the college faculty, to meet some of the fine upstanding Christian students, to sometimes have tea at the 'Club.'"

Another item of interest is a report of a medical Conference. Two army specialists under the auspices of the British Hospital Institute gave lectures to the Medical Association of Assiut in the Garden by Dr. Giffin's house. About 150 people were present who were guests of the Institute at a "big tea."

Still further good news is that the schools and the college are full to overflowing, and the Hospital wards and rooms have been crowded all through the summer months and for weeks every bed has been full.

## INDIAN DEPARTMENT

### CHRISTMAS AT WARM SPRINGS

(Continued from Page 373)

kind friends who have remembered our work and sent in boxes of clothing, toys, etc., and also for the gifts of money we received. Many Indians said, "Thank you for the gifts," and we in turn pass on their "thank you" to you.

A Christmas program was also given for the Government Agency people, and what Indians cared to attend on Sabbath evening

before Christmas. The children of the Government employees took part in this service with recitations, songs and a little playlet depicting the First Christmas. The little Mission filled and strains of Christmas music reached heavenward as the voices of white and Indians blended in singing praises to the Saviour of the World.

E. W. Machamer.

## Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Special should receive more than usual attention from all Junior societies during the two remaining months of the church year. The Special for several years past has been the support of Miss Mary Ewing, R.N., at Doleib Hill, the Sudan, and the support of Village Schools in India. In the Junior Department, December issue of this magazine, there was an interesting article by Miss Emma Dean Anderson telling us some of the things accomplished and the great progress made in school work during her many years in India. The Juniors have supported these schools as their Special Work at different times for many years. They continue to be a most important part of our work. Last year Juniors gave \$1,640.93 of their Special for Village Schools. Junior leaders will find Miss Anderson's article most helpful.

In 1939 Miss Mary Ewing began her work at Doleib Hill, the Sudan. Juniors paid her expenses to the Sudan and have paid her salary, \$800.00, each year she has been there. Last summer, since no toys could be sent overseas, \$54.00 cash received for the Junior exhibit at Akron was sent to Miss Ewing to be used as she thought best for the children in her care at the medical center. Owing to war conditions we have had no recent word from Miss Ewing. She has found many opportunities to help the women and children who have so desperately needed the healing ministrations and relief from suffering of many kinds which she has been able to give them. The amount asked of Juniors this year for their Special Work is \$2,500.00. We very much hope that more than this amount shall be received.



A Village School in India.



## Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

### INTERESTING "DRY" QUOTATIONS

"A few years ago when the Eighteenth Amendment was up for repeal statistics show that only 23 per cent of the legal voters of the nation cast their ballots. Results show that an overwhelming majority of the whiskey ring did vote. Who was it that repealed the Eighteenth Amendment? Clearly the Christian people who failed to come up to the help of the Lord."  
—Miss Lizzie Templin.

"Banish the entire liquor industry from the United States \* \* \* and the nation will suddenly find itself amazed at its efficiency. \* \* \* I shall not go slow on prohibition, for I know that drink is the greatest foe to my men, greater than the bullets of the enemy."—Gen. John J. Pershing.

"Our hearts are continually harrowed by drunkenness of men who ought to have learned wisdom; instead they are drinking more and more the vile, chemically treated "wine" that poisons as well as intoxicates. One of our nice young friends, the mother of several children, was recently driven from her home at midnight by her drunken husband and ran five miles in her bare feet, carrying a tiny baby to the refuge of a policeman's house. When can we destroy, or at least modify, this terrible curse of alcohol that is wrecking the red and the white people alike!—An Indian Missionary in the Northwest.

"We even go so far as to believe that a government which can take from the home its sons, from the possessor his wealth, and from the citizens the power to purchase such items as autos, tires, gas and even certain types of food, would not be going to any extreme length if it said to its people that liquor and war-making do not mix. You may read much history without discovering any case of an army drinking its way to victory. You will find many cases of armies which drank their way to defeat."—Dr. Robert F. Galbreath.

"If saloons were not around the camps, our soldiers would be better morally, spiritually, physically and every other way. \* \* \* They are not there for any good purpose. They are there to take from the boys the money Uncle Sam has paid them. \* \* \* Talk about regulating the saloons and making them nice. I do not know how a very nice thing can be made out of a saloon. \* \* \* We are not performing our duty when we do not enact legislation providing safeguards which ought to be placed around young men after they are taken from their homes and rushed in to face a ruthless and murderous enemy."—Senator George Norris.

"Millions of American mothers and other patriots are gravely concerned at the lack of proper environment for American youths in training for service for this struggle. I feel certain I am voicing their earnest hope that the same protection may be afforded in this war as in the World War."  
—Josephus Daniels.

## Literature Department

MRS. A. J. RANGLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

### WORLD DAY OF PRAYER

March 12, 1943

We have our full supply of World Day of Prayer material. A typographical error in the January Magazine gives the price of the Hand Book for Leaders as 1c. It should read 10c, as printed in the December issue.

**PRAYER CYCLE**—The 1943 Prayer Cycle is now ready, clothed in last year's garb, to be sure, because of limitation in variety of paper, but fresh inside. It is the cheapest publication of its kind—10c per year per single copy; 12 or more at the rate of \$1.00 per dozen; \$7.50 per 100.

Do you know of any other pamphlet where the name of every missionary of our denomination stands out before you once each month, twelve times each year? Do you realize the potential power bound up in these thirty-six pages and you?

### EMMA DEAN ANDERSON

#### A LIFE OF FAITH AND PRAYER AND WORKS

This is a nine-page leaflet on the life of Emma Dean Anderson enjoyably and lovingly written by Ethel Clark Lewis. This is a biography you will want to keep with your copy of "In the Shadow of the Himalayas." Excellent for March programs. Price 10c single copy.

**MISSION STUDY**—The themes for the 1943-44 interdenominational Mission Study are: Foreign, "Christian Ventures in Learning and Living," by William H. Wiser and Charlotte Viall Wiser; Home, "The Church and America's Peoples," by Kenneth D. Miller. There will be a popular reading book in the Home Mission literature group by Annie B. Kerr. Titles for the various books have not all been determined. Mimeographed copies of the manuscripts are arriving one by one for Board perusal but printed copies will not be ready for several months. This information is given as slight aid to those societies making up the year's program outlines now.

---

### SOLDIER MAIL RULES GIVEN

Notices have been sent out by Postmasters that no parcels will be accepted for shipment to personnel of the United States Army overseas except on specific written request of the addressee approved by his battalion commander.

These regulations were made by the War Department because of the heavy demands being made on cargo space for military shipments. The recommendations also provided that no parcel exceeding five pounds in weight, or 36 inches in length and girth combined will be accepted for overseas delivery.

Newspapers or magazines will be accepted for dispatch outside the continental United States only where subscriptions are specifically requested in writing by the addressee or are now in effect.

In all cases before sending any overseas mail or packages, consult your Postmaster.



## Tributes

### Mrs. Frances P. Manley

The McKee-Reed Missionary Society of the First United Presbyterian Church of Oil City, Pa., wishes to pay loving tribute to the memory of Mrs. Frances P. Manley, who was suddenly called to her heavenly home, as she was preparing to attend the morning church service on Sabbath, September 13, 1942.

Mrs. Manley was a life long member of our church and a charter member of our society. She had faithfully served in every office of the society and at the time of her death was Vice President. She also was Temperance and Reform Secretary of Lake Presbyterial.

We shall miss her sincere friendship and devout prayers, but the memory of her Christian character will be an inspiration to all.

To her loved ones, we extend our sympathy and commend them to the care of our Heavenly Father.

"Precious in the sight of the Lord is the death of His saints."

Committee,

Mrs. W. C. Latta

Mrs. Theo. Johnson

Mrs. C. E. Christenson

### Mrs. Margaret J. Parks

The Women's Missionary Society of the South Side United Presbyterian Church, Omaha, Nebraska, wishes to pay loving tribute to the memory of Mrs. Margaret J. Parks, who was called home October 14, 1942.

Her faithfulness and devotion will ever be an inspiration to us.

Mrs. M. E. Smith

Mrs. C. E. Gillespie

Mrs. Bruce McCulloch

### Mrs. Jessie Gibson Wilson

The members of the Women's Missionary Society of the United Presbyterian Church, Pittsburg, Kansas, pay loving tribute to the memory of Mrs. Jessie Gibson Wilson, who was called to her reward September 5, 1942.

Her cheerful disposition and her faithfulness to Christ and every demand of the Church remain as a challenge to all who knew her.

To her loved ones we extend loving sympathy and commend them to Christ the Savior, with whom she walked.

Mrs. L. M. Gibson

Mrs. J. T. Stewart

Mrs. R. E. Mangrum

Committee

### Miss Mary Seaton

The Cedar Creek Missionary Society of the United Presbyterian Church of Cedar Creek, Little York, Illinois, wishes to pay loving tribute to the memory of Miss Mary Seaton, who was called home on April 22, 1942.

Aunt Mary, as she was known by all, was a devout member of our church and a charter member of the Women's Missionary Society. She was honored by our society by being made a Life Member of the Women's General Missionary Society. Her life was an inspiration and a vital force for Christian living. The memory of her kindness, her happy friendliness, and warm sympathy will ever remain with us throughout our lives.

To her loved ones we extend our love and sympathy.

Mrs. James Martin

Mrs. J. Earle McCrery

### Mrs. Harry C. McAuley

We, the members of The Jean McAuley Missionary Circle, of Brownlee Woods U. P. Church, Youngstown, Ohio, wish to pay tribute to the memory of Mrs. Harry C. McAuley, who died very suddenly Nov. 6th, 1942.

When teen-age missionary groups were being formed, Mrs. McAuley organized this Circle and the members selected its name. Until a year ago Mrs. McAuley was our Counsellor. She was always patient and kind and a friend at all times. We always felt free to take our problems to her.

We miss her greatly but the memory of her faithfulness to all phases of Christ's work will be an inspiration to all of us for higher and nobler living.

Committee

Ruth Bradford, Pres.

LaRuth Philips, Sec'y.

### Mrs. Ella J. Zahniser

The Young Women's Missionary Society of the Seventh United Presbyterian Church, Pittsburgh, Pennsylvania, wishes to pay a tribute of love and respect to the memory of Mrs. Ella J. Zahniser who was called to her heavenly home August 10, 1942.

Her Christian character will always remain an inspiration to those who knew her. Mrs. Zahniser was a faithful member of the Women's Missionary Society, and for many years served as its secretary. She was devoted to her home, her church and to her Saviour.

We extend our sympathy to her bereaved children and relatives and commend them to "Him who doeth all things well."

Mrs. J. C. Marshall,

Mrs. Robt. McIntyre,

Committee.

**Mrs. Henry S. Nesbitt**

We, the members of Boston Presbyterial and the Missionary Society of the Quincy United Presbyterian Church, wish to pay loving tribute to the memory of Mrs. Henry S. Nesbitt, who passed away to be with her Lord on Tuesday morning, October 6, 1942.

Mrs. Nesbitt served for over thirty years as a missionary in India and through her life and message many souls came to know Jesus Christ as their personal Saviour. Since returning to this country Mrs. Nesbitt served as Thank Offering secretary in both Boston Presbyterial and the Quincy Church Missionary Society. This was an office which she filled with her whole heart and life, for every day she lived, in sickness or in health, she found some blessing for which she gave a Thank Offering to her Lord.

Mrs. Nesbitt's life was indeed a rich blessing to all who were privileged to know her and we shall miss her sweet presence and wise counsel from our midst.

To her loved ones we extend our sincere sympathy and commend them to the Saviour who alone can comfort in time of sorrow.

Thank you, God, for letting us know her  
Even if just for a little while;  
Her face spoke of Christ within her  
There was kindness and love in her smile.  
We can ne'er forget her teachings  
For she ever spoke of Thee  
And Thy love and goodness toward us  
Dear God, bless her memory.

Mrs. A. A. Graham  
Mrs. James Ross  
Mrs. John W. Steel

**Mrs. Laura Olive Thomas**

The Women's Missionary Society of Hampton United Presbyterian Church wishes to pay tribute to the memory of Mrs. Laura Olive Thomas who was called home October 30, 1942.

She was very faithful in everything concerning the church and a life-long member of the church and missionary society.

We extend sympathy to her husband and family.

Mrs. W. W. Swaney  
Mrs. T. I. Gilkey

**Miss Jennie A. Little****Mrs. George R. Sutherland**

We, the members of the Missionary Society of Cabin Hill Church, Delancey, New York, offer this tribute of love and respect to the memory of Miss Jennie A. Little and Mrs. George R. Sutherland who were called home during the past year.

During their whole life time they were loyal and active members of the church and missionary society. Their faith and devotion remain an inspiration to us all.

To their families and friends we extend loving sympathy.

Committee

**Mrs. Martha Brady**

Again the angel of death has visited our society and another member meets no more with us. Therefore we, the members of the Women's Missionary Society of Atlantic Avenue United Presbyterian Church, McKeesport, Pennsylvania, wish to pay a tribute of love and respect to the memory of Mrs. Martha Brady who was called home on October 18, 1942.

She gave freely of her time and talents (which were many) to the Lord's work in a way that endeared her to the hearts of all who knew her. We miss her smile, her kind words and gentle ways, but we know that our loss is her gain, for she is at home with her Lord whom she served always. We bow in humble submission to the will of God and pray his richest blessing may rest upon her sons and other loved ones and commend them to the loving care of Him who doeth all things well.

"One by one the ties are broken  
One by one they are linked above  
Some day there will be a sweet reunion  
Once again with those we love."

Mrs. Carrie B. Cartwright  
Mrs. G. E. Llewellyn

**Miss Annie M. King**

On Tuesday, October 13, 1942, Miss Annie M. King, a lifelong member of the First United Presbyterian Church of Erie, Pa., was called to her coronation. The King's Daughters' Missionary Society, of which Miss King was a leader and a member for many years, wishes to pay loving tribute to her memory.

Not only was she intensely interested in the cause of missions, but almost to the end was a faithful Bible Teacher in the Sabbath School and served in the same capacity to a group of business women. Her influence was widespread throughout the entire community. Her presence and leadership will be greatly missed at local missionary and presbyterial gatherings.

To her sisters who survive, we extend our loving sympathy and commend them to the Saviour whom she so loyally served.

Committee.

**Mrs. William H. Knox**

We laid her to rest October 12, 1942. She was the widow of the Reverend William H. Knox, who for a number of years was Pastor of the Tenth United Presbyterian Church, Pittsburgh, Pennsylvania.

After the death of her husband Mrs. Knox identified herself with the Sixth United Presbyterian Church, Pittsburgh, and until her death was a faithful and efficient member of the Women's Missionary Society of that church.

Mrs. J. T. McCrory  
Mrs. T. P. Trimble  
Committee



**Mrs. Jane Pence Brown**

The members of the Women's Missionary Society of North Buffalo United Presbyterian Church desire to pay a tribute of love and admiration to the memory of Mrs. Jane Pence Brown who has been called to her eternal rest and peace.

Mrs. Brown graduated from the Moody Bible Institute with the desire to enter the Foreign Mission field. As her health did not permit her to carry out this ambition, she gave untiringly of her time and talents to the Master's work in the Home Mission field.

Previous to her last illness, Mrs. Brown taught for several years in the public schools and there she exemplified her Christian character as she did at all times.

For a number of years she was Superintendent of the Junior Missionary Society and a faithful member of the Women's Missionary Society.

Mrs. Brown's life will be remembered for her devotion to right and her willingness to work at any task. Her faithful active interest in all the work of the church will ever remain an inspiration to all who knew her.

To her husband and friends we extend our sincere sympathy.

Mrs. J. C. Maxwell  
Mrs. Harry Knox  
Committee.

**Mrs. Robert J. Maxwell**

The members of the Women's Missionary Society of the United Presbyterian Church of East Greenwich, N.Y., wish to pay a tribute of love and respect to the memory of Mrs. Robert Maxwell, who passed away Sabbath morning, October 25, 1942.

Mrs. Maxwell was devoted to the Lord's work and worship. She organized the Junior Missionary Society of the church and was its faithful leader for many years. She taught a young women's class in the Sabbath School as long as her health permitted.

For a number of years Mrs. Maxwell was President of the Women's Missionary Society and Secretary of the Presbyterian organization. She was faithful in her attendance, loyal in her devotion to Christ and His cause, and most liberal in her support of the work of the church.

We shall miss her cheery presence, her warm sympathy and her courageous leadership. May the beauty of Jesus, as seen in her life, be an inspiration to those who are left behind.

Mrs. James T. Blanchard,  
Mrs. Robert McLeod.

**Mrs. Iva H. Clements**

We, the members of the Women's Missionary Society of the Unity United Presbyterian Church, wish to pay tribute to the memory of Mrs. Iva H. Clements who suddenly departed from this life on November 1, 1942.

Mrs. Clements was a faithful and devout member of our church and had been a teacher for many years in the Primary Department. At the time of her death, she belonged to the Women's Christian Temperance Union, was a member of the Women's Excelsior Bible Class, and was treasurer of the Women's Missionary Society.

We wish to extend our heartfelt sympathy to her immediate family—husband, son and daughter; and to her sister, two brothers, and young grandchild.

In reverence to her memory, we quote the following verses from "Blest Be the Tie That Binds":

"When we at death must part,  
Not like the world's our pain,  
But one in Christ, and one in heart,  
We part to meet again.

"From sorrow, toil, and pain,  
And sin, we shall be free,  
And perfect love and friendship reign  
Throughout eternity."

Mrs. L. W. Palmer  
Mrs. W. C. Frack.

Mrs. Wilma Orr Jenkins  
Mrs. Elizabeth Dinees Baxter  
Mrs. Nannie Knox Gibson  
Miss Dora Orr

It is with a keen sense of personal sorrow and bereavement that we, the members of The Women's Missionary Society of Roney's Point, West Virginia, record the death of four of our loyal members—Mrs. Wilma Orr Jenkins, Mrs. Elizabeth Dinees Baxter, Mrs. Nannie Knox Gibson, and Miss Dora Orr.

We wish to weave three flowers into the Wreath of Honor we desire to give to the memory of each one—Service, Love, Sincerity. This is a garland that never withers, a crown of glory that does not fade away.

We extend our sincere sympathy to their families.

Mrs. J. F. Atkinson,  
Mrs. Mary McCutcheon,  
Committee.

## PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

### INDIA

|                                         |              |
|-----------------------------------------|--------------|
| Miss Ruth I. Ardrey, 1921               | Sialkot City |
| Miss Helen Artman, 1920                 | Sheikhupura  |
| Miss Margaret E. Ballantyne, 1941       | Gujranwala   |
| Miss Kathryn Beattie, 1920              | Lyallpur     |
| Miss Minnie Beatty, 1912                | Abbottabad   |
| Miss Hazel Bennett, 1908                | Gujranwala   |
| Miss R. Jean Black, 1921                | Sialkot City |
| Miss Lois Boyd, 1918                    | Sangla Hill  |
| Miss N. Addaline Brandon, 1931          | Sargodha     |
| Miss Frances E. Brown, 1927, 1937       | Lyallpur     |
| Miss Theresa I. Brownlee, 1922          | Sialkot City |
| Miss Evelyn Cathcart, 1925              | Rawalpindi   |
| Miss Marjorie Faught, R.N., 1933        | Taxila       |
| Miss Betsy Fleming, 1913                | Sargodha     |
| Miss Vida J. Graham, 1922               | Pathankot    |
| Miss Eva M. Hewitt, 1930                | Campbellpur  |
| Miss Alice G. Hill, 1938                | Sheikhupura  |
| Miss Janette Howland, 1921              | Campbellpur  |
| Miss Reha C. Hunsberger, M.D., 1921     | Sialkot City |
| Miss Mary Kyle, 1904                    | Pasrur       |
| Miss Gwendolyn Lundquist, R.N., 1932    | Sialkot City |
| Miss Laura R. MacLachlan, 1938          | Pasrur       |
| Miss Elizabeth F. McConnell, R.N., 1931 | Jhelum       |
| Miss Evelyn M. McKelvey, R.N., 1938     | Sialkot      |
| Miss Margaret L. Murdoch, 1924          | Sargodha     |
| Miss Ruth M. Nichol, 1933               | Sialkot City |
| Miss Marion T. Peterson, 1930           | Rawalpindi   |
| Miss Willa M. Ramsey, 1921              | Pathankot    |
| Miss Laura Reynolds, 1924               | Sangla Hill  |
| Miss Vivian Trimble, 1921               | Pathankot    |
| Miss Helen V. Weede, 1928               | Zarfarwal    |
| Miss Dora B. Whitely, 1911              | Pasrur       |

### HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884  
2129 Market St., San Diego, Calif.

### NOW IN THIS COUNTRY

|                                       |                                        |
|---------------------------------------|----------------------------------------|
| Miss Lois M. Buchanan, 1910           | 334 N. Rutan St., Wichita, Kan.        |
| Miss Marie Cash, 1926                 | R. D. 5, Lebanon, Ind.                 |
| Miss Margaret Fehlman, 1913           | 7929 Loomis Blvd., Chicago, Ill.       |
| Miss Evva P. Hartig, R.N., 1924       | 57 Broadway, Frostburg, Md.            |
| Miss Olive Laing, 1912                | 1152 Dohrman St., McKees Rocks, Pa.    |
| Miss Sarah Jane Lamont, 1923          | 440 W. Cayuga St., Philadelphia, Pa.   |
| Miss Mary Frances Lincoln, R.N., 1920 | 1502 Penn Ave., Wichita, Kans.         |
| Miss Louise Scott, 1916               | 609 Summer Ave., Newark, N. J.         |
| Miss E. Marjorie McCrory, 1936        | McCrory Farms, R.D. 1, Homer City, Pa. |
| Miss Kate E. Spencer, 1918            | R. D. 3, Xenia, Ill.                   |
| Miss Ruth A. Warnock, 1913, 1936      | 915 East 8th St., Wellington, Kans.    |
| Miss Georga Wengert, 1920             | Blue Mound, Kans.                      |

### RETIRED (from India)

|                                 |                                             |
|---------------------------------|---------------------------------------------|
| Miss Emma Dean Anderson, 1881   | 231 Franklin St., Slippery Rock, Pa.        |
| Miss Laurella G. Dickson, 1897  | Tarkio, Mo.                                 |
| Miss Ella M. Gordon, 1893       | Pattersonville, N. Y.                       |
| Miss Kate A. Hill, 1896         | 834 Upland Road, West Palm Beach, Florida   |
| Miss Flora Jameson, 1903        | 312 Cleveland Ave., Avalon, Pittsburgh, Pa. |
| Miss Mary E. Logan, 1891        | 325 W. 7th St., Rushville, Ind.             |
| Miss Lillian A. McConnell, 1902 | 205 East Broadway, Girard, Ohio             |
| Miss Rosa McCullough, 1879      | Greenwood, Jackson Co., Mo.                 |

### RETIRED (from Egypt)

|                             |                                                   |
|-----------------------------|---------------------------------------------------|
| Miss Rena L. Hogg, 1899     | Assiut                                            |
| Miss Ella M. Barnes, 1911   | 926 E. 1st St., Monmouth, Ill.                    |
| Miss Minnehaha Finney, 1894 | 121 North 7th St., Sterling, Kans.                |
| Miss E. Roxy Martin, 1901   | 9525 Bustleton Ave., Bustleton, Philadelphia, Pa. |

### EGYPT

|                                    |              |
|------------------------------------|--------------|
| Miss Margaret A. Bell, 1901        | Fayoum       |
| Miss Helen R. Brownlee, R.N., 1934 | Assiut       |
| Miss Anna B. Criswell, 1905        | Assiut       |
| Mrs. Ada A. Dunlap, 1926           | Fayoum       |
| Miss Lucia Dwight, 1919            | Beni Suef    |
| Miss Davida Finney, 1915           | Cairo        |
| Miss Elele French, 1909            | Cairo        |
| Miss Eulalia D. Grether, 1929      | Tanta        |
| Miss Alice Grimes, 1924            | Cairo        |
| Miss A. Constance Harper, 1937     | Benha        |
| Miss Lucy Lightowler, 1921         | Cairo        |
| Miss Helen J. Martin, 1915         | Cairo        |
| Miss Evelyn McFarland, 1919        | Cairo        |
| Miss E. McKibben, R.N., 1924       | Tanta        |
| Miss Mabel McMichael, 1937         | Cairo        |
| Miss Carol E. McMillan, 1906       | Beni Suef    |
| Miss Sarah B. Meloy, 1923          | Cairo        |
| Miss Marion A. Paden, 1902         | Tanta        |
| Miss Venna R. Patterson, 1924      | Cairo        |
| Miss Frances Patton, 1922          | Manama       |
| Miss Stella Robertson, 1922        | Cairo        |
| Miss Martha A. Roy, 1938           | Luxor        |
| Miss Edna B. Sherriff, 1920        | Assiut       |
| Miss Nellie C. Smith, 1911         | Cairo        |
| Miss Mary M. Stevenson, 1939       | Cairo        |
| Miss Mary C. Thompson, 1939        | Tanta        |
| Miss Helen M. Walker, 1930         | Assiut       |
| Miss Ethel L. Weed, 1919           | Alexandria   |
| Miss Ida B. Whiteside, 1913        | Luxor        |
| Miss Ruth A. Work, 1904            | Assiut       |
| Mrs. Margaret J. Work, 1939        | Cairo, Egypt |
| Miss Laura Wright, 1921            | Tanta        |

### NOW IN THIS COUNTRY

|                                |                                                    |
|--------------------------------|----------------------------------------------------|
| Miss Leota Cabeen, 1909        | 220 Ohio Ave., Wichita, Kans.                      |
| Mrs. Mary K. Coventry, 1918    | Americus, Kans.                                    |
| Miss Mary F. Dawson, 1922      | 112 North 5th Ave., Yakima, Wash.                  |
| Miss Alta G. French, 1925      | Goldfield, Iowa                                    |
| Miss Martha Glass, 1922        | Monmouth, Ill.                                     |
| Miss Alfretta M. Hammond, 1904 | State Hospital, Warren, Pa.                        |
| Miss Lois D. Kingan, 1926      | 235 East 49th St., New York, N. Y.                 |
| Miss Dora B. Mason, 1918       | Barberton, O.                                      |
| Miss Lillian McClelland, 1923  | 324 N. Fifth St., Phoenix, Ariz.                   |
| Miss Marie F. Tait, 1925       | R. D. 5, Mercer, Pa.                               |
| Miss Mary L. Thompson, 1917    | Tarkio, Mo.                                        |
| Miss Laura B. Walker, 1904     | 1109 McClure St., Munhall, Pa.                     |
| Miss Esther W. Wilson, 1919    | Waugh Ave., New Wilmington, Pa.                    |
| Miss Margaret A. Work, 1924    | University of Southern Calif., Los Angeles, Calif. |

### THE SUDAN

|                                   |               |
|-----------------------------------|---------------|
| Miss Mary E. Cole, 1919           | Omdurman      |
| Miss Una Cole, 1918               | Khartum North |
| Miss Mary V. Ewing, R.N., 1939    | Doleib Hill   |
| Miss Marguerite McClellan, 1926   | Khartum North |
| Miss Aulora R. McIntyre, 1911     | Wad Medani    |
| Miss Ellen P. Smith, 1938         | Khartum North |
| Miss C. Blanche Soule, R. N. 1938 | Nasir         |
| Miss Frances Turk, R.N., 1921     | Khartum North |



WORLD  
DAY  
OF  
PRAYER  
MARCH  
12  
1943



"THE  
SHEPHERD  
OF  
JERUSALEM"  
BY  
MORRIS

## A SHEPHERD'S SOLILOQUY

At the Cross of Christ

What manner of man must He have been  
Who died upon this blood-stained tree?  
For they led Him forth as a lamb to die;  
Yet He forgave on Calvary.

A shepherd good, He claimed to be,  
Who knew His sheep, who would go before  
To lead and guide them by His voice,  
Who would give His life, who would be their door.

But now this cross with loosened cords—  
He claimed to have the power to give  
His life, and take it up again!  
Had He this power? Does He now live?

I would that I might hear His voice,  
Might help Him seek His other sheep  
The ones He said that He must bring  
Into the fold to safely keep.

(Mrs. C. W.) Elsie Wehling Fulton,  
Secretary of Prayer Groups.

# Praying Hands

Durer



Hear my prayer, O Lord, give ear to my supplications.  
I stretch forth my hands unto Thee.  
Psalm 143:1, 6.